

M^R. PILKINTON

HIS PARALLELA
DISPARALLED.

AND

The Catholicke Roman faith main-
tained against Protestantisme.

By ANT. CHAMPNEY Sorbonist, and
author of the Manuall of Controuersies,
impugned by the said Mr. Pilkinton.

WEE WISH THAT THOSE WORLD
*departe from their owne forwardnes, who against
Christ, carry the ensigne of Christ, and against the
Gospell, bragge of the Gospell which they vnderstande
not. Aug. ep. 61. ad Dulcit.*

Cited by Mr. Pilkinton against himselfe.

George Thompson
his booke y^e 14th of Febr
1676

AT S. OMERS,
For IOHN HEIGHAM;

With permission, Anno 1620.

3 Mathew
16: 18:

He that will not hear the Church let
him be to thee as a heathen and a Publican
That all Hereticks deny to hear the Church
Therefore all hereticks ought to be as heathen as
Heathens & Publicans

3 Mathew
10: 40:

5 Luk 10: 16:

He that heareth you heareth mee & he
that despiseth you despiseth mee & he
that despiseth mee despiseth him that
sent mee

Hereticks despise the Church
Therefore they despise so & the
father Sonne and Holy Ghost

1 Tim 3: 15

The house of ~~the living God~~ which is
the Church of the living God the
pillar and ground of truth.

Isa 60: 14: I will make thee an Everlasting Excellence

54: Every tongue that shall Rise against
Thee thou shalt Condemne.

60: 12: The nation and kingdom that will not
serve thee shall Perish: yea those nations
shall be utterly Wasted:

29: 14: for the wisdom of their wise men shall Perish
& understanding of their Prudent men shall
be hid



Mr. PILKINTON
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faith maintained against Protestantisme.

By ANT. CHAMPNEY Sorbonist and
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Wee wish that those would departe from their owne
frowardnes, who against Christ, carry the ensigne of
Christ, and against the Gospel, bragge of the Gospel
which they understande not. Aug. ep. 61. ad Dulcis.

Cited by Mr. Pilkinton against himselfe.

To Mr. George Abbat, called by some,
Archbishoppe of Canturbury. *Since*



over
T is now ~~thre~~ ^{over} whole yeeres I
appealed to your iudgment in a
matter of difference and con-
trouerfie betwixte a minister
of your owne makinge, or allo-
wance att least, Mr. Francis
Mason, and my selfe; concerninge the vocation
and consecration aswell of your owne person,

as of all the rest of the protestant Bishops and ministers in England. And though hitherto I haue receiued no notice of anie Sentences geuen by you in this Controuersie (because foreseeinge as I suppose, that you cannot passe your Sentence thereupon, Without preiudice either of your owne interest, or reputation, you Willinglie dissemble the matter) yett am I moued to demaunde your iudgment in another difference, betwixt another minister of yours, Mr. Richard Pilkinton, and my selfe. For Where as I sett forth five yeeres agoe a brieue Mannall of Controuersies, contayninge onlie seauen sheetes of Paper, prouinge all the cheefest heades of controuersie by Scriptures only; he, this last yeare, to crosse the same, hath printed a soyle great booke of fifty sheetes, callinge it, Parallela. Which booke he dedicateth to you. In whose Epistle Dedicatorie, though there be as manie falsities and impertinencies, as there are in so manies lines of the rest of his booke; yet shall they passe Without other touch in particular, then this generall reprehension (as either refuting themselves, or not worthy refuting of purpose) only I cannot omitte these brauinge wordes of his which followe. This popish agent (he meaneth the author of the Manual) I haue vndertaken, and stripped him of his armour, which he hath vsurped, shewing his proofes to be as weake, as his positions are wicked, that his blinde religion may appeare vnto all to be nothinge but an heape of vntruthes
with-

THE PREFACE.

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without patronage of holy Scriptures. Which encounter I nowe offer vnto the viewe of the world, vnder the shield of your graces protection, who first encouraged mee to this battell, and canne best of all men iudge (as the most experienced generall in this sacred warfare) on which side the truth propendeth. In which wordes he doth not onlie vainlie bragge of the victorie alreadye achieved, but also acknowledgeth to haue receiued this taske from you, and persferringe your iudgment of his trauels before all other mens, offereth his booke vnto you, nothinge doubtinge either of your approbation or protection. Therefore haue I made free choice of you for vmpiere betwixt him and me, to iudge whether he hath indeede stryped me of myne Armour, as he braggeth, & whether his proofes or myne be stronger, and more pertinent to the purpose for which they are produced. I say of the proofes onlie, for of the positions themselves, I houlde you not a fitt or competent iudge. And were it not, that I am verie confident in the clearenes of my cause, and am also perswaded that you will not preiudice your reputation with the world so farre, as to giue your iudgment against a manifest truth, I would not be so vnadvised as to put my cause into so vnequall and partiall a iudge his handes, as all men knowe you to be, betweene me and myne aduersarie. Neuertheles the premisses beinge considered I will not refuse your iudgement in this cause: Only I will request of you

to peruse that which hath been sayd on either parte, before you geue your iudgment of the cause it selfe; And this I thinke I may iustlie demaunde of you, Without incurringe anie speciall obligation of particular grace or fauour: Which beinge performed, I freelie permitt you to passe your opinion of the difference, as you shall thinke most conformable to equitie, and important for your owne reputation. Whereof, I maruell not a litle, you had so smal reguarde, as to lett goe forth into the vied of the Worlde, With so much testimonie of your allowance and approbation, such a peece of stusse as Mr. Pilkinton hath sett to sale in this booke. Which (to speake without preiudice of others that may seeme to contēd with him for the price of ignorance, impertinencie and puerilitie) I thinke is one of the feeliest and shallowest thinges that hath seen sunne in this age, And therefore a iudicious friende (hauinge looked a litle into it) tould me I was not to expect anie honour by vndertakinge such an aduersarie. Wherefore I aduise you for your owne credit sake, to be more warie hereafter, then to lett such birdes flye abroad with your name in their forehead. For the blemishe and staine which they bringe with them, will slicke as faste in your face, as it doth in that of the author, yea by so much the faster, by howe much more eminent your name and authoritie is, or ought to be aboue his. And so wishinge you from my petie hearte more loue and affection to the

Catho-

THE PREFACE.

Catholike truth and veritie, then hitherto you
haue ~~idled~~, without which your parte will
infallible be with the Father of all falshood:
For, qui non credit iam iudicatus est, be Iohn. 3. 18
that beleeneth not is alreadie iudged; I leane
you to his disposition whose prouidence is neuer
deceiued; though he his Will whereby he wisheth
vs Well, be not allwayes fulfilled, we our
selues only beinge in faulte thereof.

DoWay this last of Iune 1619.

Your true friende, though
enemie to your errours,

A. CHAMPNEY.

George Chapman is the brew
owner of this Book of September
the 14th 1616

Ad Maiorem Dei Gloriam

TO THE IVDICIOUS READER.

IN the yeare 1614. (good reader)
 I put forth in print at the request
 of a friend, a brieft Enchiridion or
 Manuall of controuerfies, proouinge the
 Catholike faith in 38. feuerall heades of
 controuerfie by the text of holy Scripture it
 felfe; which contayninge but onlie feauen
 fheetes of paper, Mr. Richarde Pilkinton,
 who ftileth himfelfe doctōr of Diuinitie,
 after fower whole yeeres, pretendeth to
 anfwre, and for that purpofe hath fett forth
 a booke of fiftie fheetes thinkinge to couer
 by multitude of wordes, that which with
 force of argument he could not impeache
 nor make obfcure. His booke came but to
 my handes the laft of Februarie this prefent
 yeere, when I was both indispoſed in my
 health, & had newlie receiued a command
 from thoſe who could commaunde me, to
 tranſporte my ſelfe from Paris, where then
 I liued, to Douay. So that vntill the four-
 teenth of May, I could not begin to thinke
 ſeriously of any reply to him, thoughte I
 had in the meane while runne ouer ſome
 parte of his booke, and alſoe noted ſome-
 thinge therein to that purpoſe. Where Mr.
 Pilkinton may peraduenture ſay as he ſaith
 of the Manuall, *that it well appeareth to haue
 been done in haſte, and yett not in ſuch ſhort
 tyme*

TO THE READER. 9

*tyme but another might well haue made diuers
such replies in the same space; as Apolles answered to one, who shewinge him a picture, and
sayinge he had made it in one day: But be yett
that Mr. Pilkintons witt and dexteritie,
coule haue performed much more in the
same tyme, yett I confesse that mine coule
doe noe better; the other employements
wherein the greatest parte of my tyme is
taken vpp, lying vppon me. Neither doth
Mr. Pilkinton neede much to bragge of his
dexteritie and expedition in this kinde;
seeinge he hath bestowed fower whole
yeeres or verie neere in answeringe only
seauen sheetes of paper, and that also so
shallowly and scelily, that there is much
lesse difficultie to refute his aunswere,
then to Coppie out or transcribe his wor-
des. I haue replied to all he saith as it lyeth
in his booke so farr as I goe with him, rela-
tinge his owne wordes, least he shoulde
complayne of ill dealinge, as if somethinge
of moment were lefte vntouched; And
both he and the reader may likewise vn-
derstande, that I might with as much faci-
litie haue refuted the rest of his booke, had
it been either necessarie or proffitabie to
haue bestowed the labour in transcribinge
it, and cost in printinge it. I would wishe
thee good reader to take speciall notice of
the preface, which may serue thee as a key
not only to this small treatise, but also to
other*

other workes of greater moment, and generally to all controuerfies. In the anfweringe whereofas Mr. Pilkinton hath been more laborious, fo hath he alfo fhewed himfelfe more impertinent and peruerfe. Reade the whole with attention if thy leifure will permitte thee, and compare diligently his proofes and myne together, & after doe not spare to giue thy Centure thereon as thou fhalt thinke good in gods name. And if thou receivest anie profit by my fmall labour, I fhall thinke it well beftowed, and as fullie recompensed as I expect or desire in this worlde. God euer keepe thee and me alfo. This firft of July. 1619.

APPROBATIO.

Ego infcriptus S. Th. Doctor & Collegij Anglorum Duaceni Præfes, legi libellum infcriptum *Mr. Pilkinton his Paravelle Disparalled*, Autore Magistro Antonio Champneyo S. Th. Doctore Sorbonico: nihilque in eo reperi aduerfum fidem Catholicam vel bonos mores, fed eandem fidem Catholicam in nonnullis propugnatam, & aduerfarij ineptias & fraudes detectas. Quocirca iudico eundem vtiliter prælo committi poffe. Datum Duaci die decima Decembris, Anno falutis 1619.

Matthæus Kellifonus.

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M^r. PILKINTONS

P A R A L L E L

/ D I S P A R A L L E D.

Mr. Pilkintō after his owne Epistle Dedicatorie to his Gracious Patron of Canterburie, and his shaples aunswere to my shorte Epistle to the reader (for soe exact he would seeme to be that he letteth nothinge passe without an answere) he beginneth his encounter as followeth.

P I L K I N T O N.

A brieft Synopsis of popishe positions auouched by the Manualist, directlie contradicted by the Fathers.

C H A M P N E Y.

I may err and sayle, as all other men may; but obstinate in error by gods grace I shall neuer be. Neither will I euer be but a scholer and childe of the orthodox Fathers. If therefore by ouersight, ignorance or error which are defects incident to all men, I haue vttered anie thinge contrarie to theire doctrine, I doe here willinglie and wittinglie recall and retract it. But lett vs heare the directe contradictions you speake of.

P I L K.

All articles of faith are not contayned so Thesis pammuch as indirectlie and implicitlie in the holy pist. 1. Scriptures.

C H A M P.

You were verie ill aduised to vse such euident corrupt dealinge in the verie first line of your booke.

This

This position, sett downe by you, is no more myne, then your Parallel, is my Manuall. But you prooue your selfe a fitt scholler of your old Maisters. My position is this. *All such articles as are of faith, are not contayned so much as indirec[t]lie or implic[it]lie in holie scripture, but onlie so far as the scriptures con-tayne and testifie the authoritie of the Church and Tradition.* To this position lett vs now see your Antithesis of the Fathers.

P I L K.

In those thinges that are plainlie set downe in the holy scripture, all poinctes are founde that concerne either beliefe or life.

C H A M P.

*Antithesis
Aug. lib. 1
de doctr.
christ. c. 6.*

*Cons. Cref.
con. lib. 1.
cap. 33.*

If your wittes had been at home when you wrote this, you would easilie haue seen this doctrine of S. August: to haue hadd no opposition with my position. For my proposition, were it sett downe in these wordes. *All articles of faith are contayned in scriptures so far as they testifie the Authoritie of the Church, and Traditions.* Which you will not, as I suppose, deny to be the verie same in sence with the position sett downe in the Manuall; I would learne of you wherein you putt the antithesis betwixt this position, and that of S. August. But lett S. August. himselfe be iudge of this matter. *Althoughe (saith he) no example of this thinge (speaking of the validitie of Baptisme, ministred by heretickes) be brought out of holie scriptures, yess doe we followe the truth of the same scriptures in this point, whilst we doe that which pleaseth the whole Church, which the authoritie of the scripture doth commend.* Whereby you see S. August. to teache some articles of faith not otherwise to be contayned in holy scriptures, but so far onlie as they commend vnto vs the authoritie of the Church, which is that my position saith; and therefore your antithesis is in your owne brayne that seemeth to be at oddes with all true doctrine.

PARALLEL DISPARALLELD. 79

And marueyle truly it is to me, with what countenance you produce S. Aug. doctrine, as though you attributed to him some authoritie, seinge in the verie chapter immediatellie goinge before the place alleadged by you, amongst the other canonicall booke of holy scriptures, he numbred the booke, of *Ecclesiasticus*, *Sapientia*, *Tobie*, *Iudith*, and the *Machabees* all reiected by you: and beginninge the chapter where you would take your antithesis, saith thus. *In his omnibus libris simentes Deum, & pietate mansueti querunt voluntatem Dei*. In all these booke, those that feare God, and are indued with true pietie seeke the will of God. If nowe you make anie esteeme of S. August. iudgment, what case are you in, that reiect these booke of holy scripture as apocriphall, whence he saith all pious and those that feare God, do seeke his will: but this onlie by the way.

*Lib. 2. de
diss. chri.
cap. 5.*

P I L K.

*The holy Apostles deliuered by Wordes of Theispa-
mouth moe things to be beleued and obserued* *piet.*
*by this church, then either they founde Writ-
ten or Wrote themselves.*

We knowe not the disposition of our saluation from anie other then from them by whom the Gospell came to vs, which first they preached, and after by the will of God deliuered vnto vs in the holy scriptures to be the foundation and pillar of our faith.

*Amisibis
Irenaeus
lib. 3. c. 12*

C H A M P.

If you had taken but ordinarie heede whar you wrote, you woulde not haue sayde that my position hath anie opposition with S. Irenaeus, who sayth not that the Apostles wrote all they preached, as he should haue don to make your antithesis good, but onlie that they wrote the same gospell which they pre-

prea-

preached, and not a different or contrarie doctrine to their preachings, as some prophane heretickes of whom he maketh there mentiō impudentlie taught, which sence of this Father your selfe acknowledge pag. 5. But if you will needes make this consequence they wrote that which they preached, ergo, they wrote all that they preached, (as you must argue if you will make anie antithesis betwixt my position and S. Ireneus his doctrine) I will say that either you haue forgotten your logicke, or that you neuer had anie. For to make or inferre an vniuersall proposition, of an indefinite *in non necessarijs*, is most absurd, as you shall see by these examples. *Homo est albus vel caluus, ergo omnis homo est albus vel caluus*, or, the kinge writeth that he speaketh and thinketh, therefore he writeth all he speaketh or thinketh. Moreover, of S. Ireneus his iudgment concerninge traditions, you might haue informed your selfe by the chapter immediatelie followinge that which you cite, where he hath these wordes. *When we appeall to that tradition (which descendinge from the Apostles, is by the succession of priestes in the Church preserved) they, so wis heretikes, reiect Traditions.*

P I L K.

Thesis papist. 3.

The scriptures are darke and difficult to be vnderstoode, and all articles of faith are not clearely layde downe in them.

Antithesis Epiphan. heresi. 76.

All things are cleare in the holy scriptures to them that come to them with a godlie minde.

C H A M P.

The position of the Manuall which you ayme at is this. All places of holy scripture containinge articles of faith (the obstinate misbeleefe whereof is damnable) are not easie to be vnderstoode, but require some rule to be interpreted by. Nowe if you will
main.

PARALLEL DISPARALLELD. 17

maintaine this position to be opposite to S. Epiphanius, you must graunte that your doctrine is opposite to him, which I euidentlie shewe in this manner. In the roll of positions which you say are forged by me against you, and are sett downe by you in the next page of your booke, This in the second. *All places of holie scripture containinge articles of faith, are easie to be vnderstoode.* which proposition if you will reiect as none of yours, as you doe in the place mentioned, then must necessarilie the contradictorie proposition which is the same with mine here carped at by you, and wich you say is opposite to S. Epiphanius be, yours, and then doe you contradict S. Epiphanius, if you will say that I doe. Or if you will confesse the truth, and acknowledge this latter proposition. to be yours, as doubtles it is, why doe you then charge me with forgeinge it against you? Accorde your owne sayinges, and then shall I knowe what to answer vnto. In the meane while, you are vnfortunate to stumble so grosselie (if contradictinge your selfe in so shorte a space may be termed onlie stumblinge) in the verie entrance of your dispute. My position shall be shewed agreeable both with holy Scriptures and auncient Fathers in due place. And as for your authoritie alleaged out of S. Epiphanius, if it be in him (as I knowe not whether it be or noe, for it is cited by you so at large that I cannot finde it) it may haue this true sence and meaninge; That all thinges are cleare in scriptures to such, as come to them with this minde to vnderstande them as the catholicke Church and the true pastors thereof interpret them. Which sayinge hath noe contrarietie at all with my position. For I doe not say that the scriptures are harde to be vnderstoode by the church, or that they neede another rule to be interpreted by then the Churches vnderstandinge and interpretation.

PILK.

*Thesis pa-
piſt. 4.*

*Amithesi
Aug. lib. 2
de Bapt.
cont. Do-
matist. c. 3.*

*The ſence of the holy ſcriptures geuen by the
churche is vnfallible true; as are alſo the deſi-
nitions and declarations of faith deliuered by
the ſame, and euerie one is bounde vppon his
damnation not to reiect the iudgment thereof.*

Who knoweth not that the holie ſcrip-
tures as well of the old as newe testament
is contayned in certaine boundes and ſo is
to be preferred before all the latter writin-
ges of Biſhoppes, that noe man ought to
doubte at all or call in queſtion, whether
it be true or right, whatſoeuer is written
therein; when as the writings of Biſhoppes
that haue been or are written after the can-
non confirmed, may lawfullie be reprehend-
ed, both by the wiſer ſpeache of anie that
is more ſkilfull in that matter, and by gra-
uer authoritie of other Biſhoppes and wiſ-
dome of the learned, and alſo by counCELLS
if they haue in anie point wandred from
the truth: and euen nationall and prouincial
counCELLS doe giue place to thoſe that are
collected out of the whole vniuerſall Chri-
ſtian worlde: and generall counſells them-
ſelues are often amended, the former by the
latter, as often as by tryal & experience the
thing was opened, that before was ſhutt;
or knowne that was hidd; without anie
ſwellinge of ſacrilegious pride, or ſtiſſe
necke of arrogancie, or contention of dead-
lie enuie, with holy humilitie, with Ca-
tholicke peace, with Chriſtian charitie.

PARALLEL DISPARALLELD. 17

C H A M P.

You doe greatlie abuse your readers patience far-
ceinge your booke with such impertinencies. And
you doe no lesse wronge the holy Father S. August.
bringinge his wordes as cōtradictinge the churches
infallibilitie in matters of faith, and interpretation
of the scriptures, which he so often and so euidently
testifieth. But to conuince you of wilfulnes in abu-
singe S. Aug. it shall suffice to sett here before you
that onlie Testimonie of the same holy Father which
is expresse in the Manuall in prooffe of this position
which you would haue him to contradict. His wor-
des there sett downe are these. *Although noe exam-
ple is brought out of holie scripture of this thinge*
(that the Baptisme of heretickes is sufficient) *yess*
doe we followe the truth of the same scripture in this
point, whilst we doe that which pleaseth the whole
Church, which the authoritie of scriptures doth
*commend. And because the holie scripture cannot de-
ceane, who soeuer feareth to be deceaued by the obscu-
ritie of these questions, lett him consulte thereupon*
with the church, which without all doubt the
scriptures doe shewe. Iudge nowe with your selfe
whether you or I speake more conformable to S.
Aug. That which you alleage out of him of the doe-
trine of particular Bishoppes or councells, compared
with the doctrine of holy scripture, is altogether
impertinent to your purpose. That which he saith
of vniuersall councells that the former may be amē-
ded by the latter, is vnderstoode of matters pertay-
ninge to manners or practise, which often are chan-
ged accordinge as circumstances of tyme and place
chaunge and alter, as experience teacheth, and not of
matters of faith and beliefe, which are euer the
same without anie chaunge or alteration. So that
my position hath no other contrarietie with S. Aug.
doctrine, then heate hath with white, or hearings
with seeinge.

Aug. Lib.
1. cont.
Crescen.
cap. 33.

*Thesis pa-
pist. 3.*

*Vniuersalitie is a note to finde out the
churche by.*

*Antithesis
Aug. in
Psal. 39.*

Attende not those companies that goe
the broad way, they are manie and who
cann number them? and fewe goe in the
narrow way: bringe forth thy weights,
& weighe them; see what a deale of chaffe
for a littell corne.

CHAMP.

The farther you goe, the more your ignoraunce or
obstinacie doth appeare. Are you not ashamed to
make S. Aug. att oddes with the Apostles and Nycen
Creede, both which make vniuersalitie a note & pro-
priety of the true churche? Besides are you so shallow
brayned that you see not, that S. Aug. speaketh here
of baddly liuinge Christians, which make not diuerse
churches, but are as Chaffe in the same baine or
flore with the good Corne, and not of misbeleeuing
heretiks and Sectaries which make their conuenticles
a parte out of the churche, and are neuer compa-
rable to the true churche, for vniuersalitie either of
time or place? Again why doe you charge me in the
page followinge with forgeinge this propositiō and
fatheringe it vppon you: *the true church of christe
is not necessarilie Catholike or vniuersall, either in
respect of place or tyme: if you wil denie vniuersallity
to be a note of the true church? You are so busied
to make contraneries betwixt my positions and the
fathers doctrine, that you runne into euident contra-
dictions with your selfe, and that within the space
of a litle leafe of paper. Either confesse the cause
which you would defende to be so badd that it in-
forceth you to these absurdities, or leaue the defence
of it to some others of better skill and iudgment.*

PILK.

*Thesis pa-
pist. 6.*

*The true church of God is visible and appa-
rant*

*in
Conuincing*

PARALLEL DISPARELLED. 19
rant, both to the faithfull beleeuers that are in
it, and also to heretickes and others that are
out of it.

What church nowe freelie serueth
Christ? For if it be godlie it is exposed to
daungers; & if there be in anie place faith-
full seruants of Christ, as in all places there
are manie, they like vnto the great pro-
phet Elias are secret, and hide themselves
in dennes and caues of the earth, or wan-
dringe yppe and downe, remayne in the
wildernes.

C H A M P.

If you would haue proued the truth of my posi-
tion and the conformitie thereof with the doctrine
of S. Athanasius, you could not easilie haue donne
it more effectualle, then by the testimonie you bringe
out of him to prooue the contrarie; so deuoyde of
iudgment are you in all your sayinges. For the church
that is exposed to daungers, that is in all places,
and is persecuted, is doubtles visible both to the
faithfull, and to the heretikes. Yea those seruantes of
Christ that like vnto Elias hide themselves in dennes,
and remaine in the wildernes, are not inuisible more
then the catholickes nowe are in Englande, whereof
some parte is in prison, others are in woodes and
wildernes, as these were of whom S. Athanasius
speaketh. And if you could shewe such a visible church
of protestants before Martin Luther, you would
not vse the shamelesse shift of an inuisible church
whereunto you are driuen by meere necessitie.

P I L K.

S. Peter was by our Saviour Christe constitu-
ted supream beade or soueraigne Bishop, or p^{ar} 7.
pastour ouer his whole church militant.

B a

Christe

*Antishe-
stiana.
in epist ad
solis. vicia
agenus.*

*Antisheſis
Cyprian.
de unitat.*

Chriſte gaue to all his Apoſtles equall power after his reſurrection, and ſayde as my Father ſent me, ſo ſend I you, receiue the holy ghoſte: whoſe finnes you remitt, they are remitted: and a litle after; the reſt of the Apoſtles were the ſame that Peeter was; endued with like fellowſhippe both of honour and power.

CHAMP.

The equalitie of power to remitt finnes, or as the diuines terme it power of order (of which equalitie S. Cyprian ſpeaketh) in all the Apoſtles, doth ſtande well with the ſupremacie of the power, of iuriſdiction and gouernment, which S. Cyprian geueth to S. Peeter. Againe all the Apoſtles were of equall power in reſpect of the reſt of the church; but not in reſpect of themſelues. For one head was choſen ſaith S. Hierome that the occaſion of ſchiſme might be taken away. Where you are alſo to note, that if you will ſtill perſiſt to vrge the equalitie of power in all the Apoſtles, out of this teſtimonie of S. Cyprian, you muſt alſo in like manner conclude the equalitie of honour in them all, which notwithstandinge none of you dare to doe, in regarde of ſo manie prerogatiues clearly geuen to S. Peter, both in holy ſcriptures and by all antiquitie: For which reaſon Spalatensis who hath ſtrugled more peruerſly againſt S. Peter his ſupremacie, then anie other hereticke hitherto, doth graunte vnto him a ſupremacie in diuerſe reſpects, thinkinge thereby (as hee malicious and peruerſe) by grauntinge him ſome parte of his due, more eaſilie to depriue him of the reſt. Either ceaſe therefore to impugne S. Peter his ſupremacie out of this teſtimonie of S. Cyprian, or if you will continue ſtill to doe it, take his whole wordes and ſence, and ſo ſhall you make him oppoſite to your ſelues.

*Contra Io-
minianum.*

PILK.

PARALLEL DISPARELLELD. 21
P I L K.

*The Bishop of Rome is the lawfull and li-
neall successour of S. Peter, in that charge and
office Which our Sauour gaue vnto S. Peter ouer
his church militant.*

*Thesis pa-
pist. 8.*

Lett none of vs make him selfe bishop
of bishops, or by tyrannicall feare force his
fellowes to necessitie of obedience, seeinge
euerie bishop hath free libertie and licence
of his owne power and may not iudge an-
other, no more then another may iudge
him, but lett vs expect the iudgment of our
Lord Iesus-Christ, who onlie and alone
hath power to prefer vs in the gouernmēt
of the church, and to iudge of our acts.

*Antithesis
Cyprian cited
by S. Aug.
lib. 2. de
bapt. contr.
Donat. c. 2*

C H A M P.

I knowe not whether I shoulde ascribe it to igno-
rance or peruersitie, that you produce this Testimo-
nie as opposite to my position. For no man of com-
mon sence that readeth in S. Aug. whence you cite
it, but will iudge it most impertinentlie alleadged
for your purpose. S. Cyprian there speakinge to his
fellowe Bishoppes of Affricke, willinge them to giue
their opinions of the matter proposed (which was
touchinge the Baptisme of heretickes) professinge
to keepe vnion and communion with them that
should iudge other waies then he did. And this
without mention or intencion to include in his
speech the Bishoppe of Rome, but directeth his wor-
des to the Bishoppes present for that particular matter
which there he proposed vnto them.

P I L K.

*To holy Saints and Angells in heauen, is due
more then ciuill honour and reuerence.*

*Thesis pa-
pist. 9.*

We honour the Angells with loue not

Antithesis seruice, we builde them no temples &c. our
Aug. de religion teacheth vs not to worshippinge
vera relig. dead men.
cap. 55.

C A M P.

Your ignorance or peruersitie if not both, lieth so open to all men, that no hinge else appeareth hither to in you. If you had read S. Aug: and but halfe vnderstoode him, you would neuer haue dreamed of anie Antithesis betwixt my position & his doctrine. Hee speakinge manifestlie of that seruice which is due onlie vnto God, called of diuines Latria whereof my position is not meant. And if to make your Antithesis good, you will contend that there is no other religious worshippinge or seruice but onlie that which is called Latria and is only due vnto God, learne of S. Aug. to correct your sencelesse error. Who disputing against Faustus and haueinge confessed the religious worshippinge of Martyrs, to preuent your error, addeth these wordes. *But with that worshippinge which in Greeke is called Latria, and in Latin cannot be expressed in one worde, being a seruice due onlie to the diuinitie, we neither worshippinge nor teache to be worshipped but God onlie.* Reade the whole chapter and see his doctrine more at large and you shall finde that in S. Aug. opinion, Christian religion doth not forbidde the religious worshippinge of martirs who are no more to be called dead men, then Abraham Isaac and Iacob of whom our Sauour himselte testifieth that they are liuinge. Matt: 22: 32:

P I L K.

Thesis pa-
pist. 10.

To pray to the angells and Saincts in beauen is lawfull and derogateth no whit at all from the mediation of Christ.

Antithesis
Aug. lib.
22 de cin.
Dei c. 10.

The martirs are nominated in their place and order, but yett are not prayed vnto by the priest that offereth Sacrifice. That prayer which is not made by Christ, not onlie

PARALLEL DISPARELLELD. 23
onlie doth not abolish sinne, but it selfe is
turned into sinne.

Aug.
Psal. 103.

C H A M P.

Though I be already wearie of your impertinencies, yett will I not stick to refuse this last, which is as apparant as the rest. First therefore, though you take the wordes of S. Aug. as nakedlie as you sett them downe, yett doe they sounde noe Antithesis with my position, hee onlie denyinge, that Sacrifice is to be offered to martyrs which the manuell affirmeth not. Secondlie S. Aug. speaketh onlie of such inuocation, as the heathens vsed to their false Gods, as you your selfe cannot denie if you would but read that same chapter, which is by you alleaged, and therefore his doctrine cannot cōtradict my position which maketh not Saints to be Gods, nor yett to be worshipped as such. Furthermore in this your allegation, I note the shamefull beggarie and miserie of your cause, which is such that you cannot begge or borrowe of the holy Fathers the least seeminge couer for one soare without gaulinge or discoveringe another. For whilst you would couer your heresie of not prayinge to Saints with a patch borrowed of S. Aug: you shameleslie discover and lay open that other heresie of yours wherein you denie the sacrifice of the churche. I will sett downe S. Aug: wordes that all such as are not as wilfullie blinde as your selfe may see both your vanitie in this Antithesis, & the confutation of your heresie against the sacrifice of the newe Testament.

Contradiction

Contradiction

The Gentils (saith he) built temples, erected altars, ordered priests, and did sacrifice to such Gods; (so witt Hercules, Romulus and the like) But we build not churches to our Martyrs as to Gods, but memoriet as to men departed, whose soules live with God; neither doe we erect altars there to Sacrifice thereon to the Martyrs, but we Sacrifice to one God, whose is our God, and the God also of the Martyrs: in which

Aug. de
civ. lib.
12. c. 10.

Memoriet

sacri-

sacrifice they are named in their place and rancke, as men of God who vanquished the world in confessinge him: but they are not innuocated (to wist as Gods) by the priest that sacrificeth, for he sacrificeth to God and not to them, though he sacrificeth in their memorie, because he is the priest of God and not of them. And the sacrifice is the Boddie of Christ, &c. Your other testimonie out of S. Aug. vpon the psalme 108. is yett more foolishlie alleaged. As though for soothe those prayers which are made to God by his Saints, were not made vnto him by his sonne our Sauour? Your peruersitie hath made you intollerable ignorant if you thinke so. Againe S. Aug. there speaketh nothinge of prayers made to Saints, but of prayers made by Iudas, who sellinge and betrayinge Christ, did not onlie not pray by him, but against him, which being so, hence I gather that if you sawe and read S. Aug. your selfe, you haue a most wicked minde, wittinglie labouringe to induce your lesse carefull and warie reader into errour. A degree of malice almost proper to the deuill himselfe.

P I L K.

The like may bee verified of the rest.

C H A M P.

If you cal this verifysinge, I desire you should alway plead against me, and neuer for me. For hitherto haue you not verified anie apparant contrarietie betwixt my position and the fathers doctrine, though you bragginglie pretend to bringe direct contradiction betweene them. And in this dare I stand to the iudgment of your owne patron of Canterburie, vpon condition that he will read the places in the fathers cited by you. I will except that of S. Cyprian brought for the 7. Antithesis, which though no more true indeede then the rest, yett hath it a more apparancie in wordes then the rest, and so is willinglie vnderstoode by your selfe, and all the aduersaries of S. Peters primacie.

After your Antithesis you putt downe a roll of forged

PARALLEL DISPARALLELD. 25

forged positions as though I had imposed them vpon you and your fellowe protestants. To which I answere first in generall, that if it had not pleased you to winke att, and ouerlook that which I say neither confusedlie nor obscurelie in my preface, you would not (if you would haue sayd the truth) charge me with forgeinge anie positions against you. I will here sett downe myne owne wordes which shall cleare me of that imputation, I thinke euen with mine aduersaries, if they be not wilfullie malignant. Thus therefore I say there. *First I sett downe the Catholike Roman beleeffe in direct and plaine positions &c. And last of all I putt downe the position contradictorie to the Catholike doctrine. to the end that the indifferent reader may more easilie iudge, whether doctrine hath better grounde in holy Scripture. And further that he that will impugne this treatise, may see, what he hath to prooue if hee wil prooue any thinge to purpose. That is if he will prooue anie thinge against the Catholike Faith, which onlie I vndertake in the Manuall to prooue, and not to impugne or disprooue the protestants, further then the prooofe of one contradictorie, is the disprooofe of the other. Without reason therefore doe you charge me with forgeinge positions, though amongst these which I sett downe vnder this note in the margent, Protestants positions, some were founde, which they doe not mantayne (which whether it be so or no we shall presentlie examine) for I putt the position contradictorie to the Catholike, vnder the title of protestant position for this cause (as I haue sayde before) that if anie protestant will denie or impugne the catholike position prooued by me, he may see the direct position which he is to prooue.*

If therefore there be anie of the catholique positions sett downe by me, admitted and acknowledged as true and orthodoxe, then is not the contradictorie position inforced or imposed vpon them to prooue. But if they reiect all the Catholike positions

tions as false and erroneous (as they will be found to doe) then must they whether they will or noe, acknowledge the contradictorie position to be theirs, vnles they will graunt that both contradictorie positions may be true or both false, which noe man euer yett admitted. And thus much sir for your charge of forged positions in generall, now we will examine the particular.

PILK. POSITIO I.

Forged positions.

All Articles of faith are contayned expressly in holy Scripture.

CHAMP.

Of this position thus sett downe it is true, you say, that it is forged, but it is by your selfe, not by mee: for it is no where sett downe by me. The position of mine which you aime at beinge this page 20. vnder this note: *Protestant position 1. All articles of faith are so expresselie contained in scripture as out of them onlie full prooffe may be made thereof.* Which position if you will denie to be yours; take here your owne wordes in witnes against you. *If you mean the sence and substance, and that which may be deduced by necessarie consequence, then it is false that full prooffe cannot be made of all articles of faith out of scripture.* I am content to bringe your owne Testimonie onlie in a thinge so manifest, without further prooffe out of other of your owne sect. Onlie I cannot sufficientlie marueyle, what complexion you are of, that haue so littell care and feelinge of your owne credit, and of the cause you would defend, that you committ so manie fowle sayles in so fewe lines. Certainlie if you hold on in this manner, you shall haue the prise of all either false or foolish fellows that euer blotted paper, but let vs proceede further.

PILK. POSITIO II.

All places of holy scriptures contayninge

ATII-

PARALLEL DISPARELLED. 37
articles of faith are easie to be vnderstood.

CHAMP.

You sayle in puttinge downe this position also, (so harde it is for you to deale honestlie) which in the Manuall is sett downe thus. *All places of holy scripture containinge articles of faith, the obstinate misbeliefe whereof is damnable, are easie to be vnderstood, and therefore require noe rule to be interpreted by.* Which proposition you cannot denie to be yours without denyinge your selfe. For doe you not remember that in your third Antithesis, you say I contradict S. Epiphanius for sayinge that the scriptures are darke and difficult to be vnderstood? why doe you therefore denie this position, *All places of scripture containin: matters of faith, are easie to be vnderstood*, here sett downe by you to be yours, vnles you will also contradict that holy Father, which you falselie object vnto me? but it is is a bootles thinge to tell you of contradictions, they are so frequent with you. Therefore to lett that passe that you may knowe if you were so ignorant in your owne doctrine as you knewe it not before, that it is good protestant doctrine, heare your Father and founder Luther what he saith of his matter. *We must geue this sentence the scripture beeing iudge that it is of is selfe most certaine, most easie, most open or apparant, interpreter of is selfe, proouinge all thinges, iudgeing all thinges, and illustrating all thinges.* And in another place. *I say of the whole scripture, I will haue noe part thereof to be obscure.* And this shall suffice for the present to purge me of forgerie in this matter, hauinge more to say thereof hereafter when we shall come to speake of the article it selfe if we goe together so farre.

PILK. POSITIO III.

The true church of Christ is not necessarilie Catholike or vniuersall neither in respect of tyme nor place.

CHAMP.

*Luth in
 praefat.
 assertionis
 art. 2. Leo-
 nis damna-
 tor.
 Deseruo
 arbitrio.*

This position you sett downe trulie, which I marvel that you denie to be yours. Bycause the contradictorie position being admitted for true, as it must necessarilie be, if this be false, your protestant church, which noe witt nor coninge can euer shewe to haue hadd either kinde of vniuersalitie, must of necessitie be a forged or counterfeit church. And for what other cause thinke you did Luther in the Creede, turned by him into Dutch, in steede of the Catholicke church, thrust in the Christian church, but to auoyde the force of the worde Catholicke? which he did so dislike, that his disciples in the conference att Altemberge reiected a certayne proposition ascribed to him wherein was this worde Catholicke, alleadinge for a sufficient reason of their so doinge, because that worde Catholicke did not fauour Luthers phrase. And for full prooffe that this position is truly protestanticall, reade the laborious booke *De authore & essentia protestantica Ecclesie* authore Richardo Smithen, printed this yeare containinge tenne ineuitable demonstrations taken out of the protestants owne doctrine, that Luther was the author of the sayde protestants church, whence it necessarilie is concluded, that in their doctrine the true church is not necessarilie Catholicke, neither in respect of tyme or place.

PILK. POSITIO IV.

The true church of Christ may be without a lawfull personall succession.

CHAMP.

If you denie this position to be true in your doctrine, then must you necessarilie graunt the contradictorie to be true, which if you doe your newlie reformed church, will euidentlie appeare no lawfull church. And for further prooffe of the want of succession of pastours in your Englishe Church, I refer you to my booke in answer to Mr. Mason, which

*Colloquii
Altemb.
fol. 154.*

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which till it be answered (I say answered indeede, and not onlie replied vnto in a heape of wordes as you haue donne to my Manuall) I shall euer holde as a sufficient prooffe, and as for your Sister churches of Fraunce, they make profession in their verie confession of their faith, *that the state of the church* Art. 31, *hauinge been interrupted, it was necessarie that God should raise vpp men by extraordinary meanes to repaire his church a newe which was ruined* Iudge you therefore whether they denie the position which you say is forged by me against you.

PILK. POSITIO V.

The lawfull succession of pastours, may be without Consecration or authentick mission by any ordinarie power residing in the Church.

CHAMP.

If you houlde your Sister churches of France to be lawfull churches you cannot denie this position to be true in your doctrine, as appeareth by their confession euen nowe alleaged whereunto I referr you. And as for the consecration of your pastours of your newe church of Englande, it is so farr from beinge ordinarie, that it was neuer hearde of before Kinge Cap. 12. Edward the sixt his raigne, when first it was deuised as I haue euidentlie prooued in my booke against Mr. Mason. And therefore thoughte you would seeme to denie this position in worde, yett must you necessarilie admitte it in deede, vnles you wil graunt freele (that which is true) that you haue no true pastours at all.

PILK. POSITIO VI.

It is not necessarie for euery mans saluation that he be baptized.

CHAMP.

It seemeth you haue not yett learned the rudiments of your religion, seinge you number this position

sition amongst those that you esteeme forged against you. See therefore for your better instruction in this point of Catechisme, your grande maister in reformation Iohn Calvin in Antidoto Concilij ad Sess. cap. 5. and lib. 4. instit. cap. 16. §. 24. 25. Peter Martyr, another of your maysters vpon these wordes of the Apostle. *Aliquis filii veteris immundi essent.* 1. Cor. 1. Fulke Marci 1. Sect. 5. with the whole crue of Puritans or Calvinistes. Or if you will not looke so farr, see the first dayes conference of Hampton Courte, and see what you finde there of this point. And either blushe at your ignorance in the principales of your religion, or if you like not the doctrine, leaue the companie where it is taught, and vnite your selfe to the Catholicke Church where it is abhorred.

PILK. POSITIO VII.

Matrimonie contracted betweene Christians is but a ciuill contract.

CHAMP.

You are soone wearie of honest dealinge, and quicklie returne to your accustomed falsifications. I doe blushe in your behalfe that I am forced to tell you so often of it in so fewe lines. The position in the Manuall addeth to the wordes sett downe by you; *And not Sacramentis procerlie*. Which if you had added, you would haue been ashamed to haue saide the position to be forged. If you will cauiil & say that though it be no Sacrament, yett is it not a bare ciuill contract: I, will not stande here to debate that question with you beinge not materiall to my purpose, which was to prooue Matrimonie to be a Sacrament, accordinge to the catholicke doctrine, aboue and besides the ciuill contract therein contayned, and if you should be vrged to shewe in the precise nature of matrimonie, anie thinge more then a ciuill contract, seeinge you denie it to be a Sacramēt, you would I knowe be troubled, and would not easilie

PARALLEL DISPARALLELD. 31

castlie quitte your selfe of that busines. And Calvin whose authoritie is of some weight with you, compareth it to the arte of husbandrie, barbinge and weauinge lib. 4. Instit. cap. 18. §. 34.

PILK. POSITIO VIII.

Baptisme and the lordes supper are not instruments of Grace, but onlie signes of gods good will towards vs, or meanes to stirre vppe faith in vs.

CHAMP.

Heere againe I am constrained to tell you of your false dealinge. The position sett downe by me is this. Neither Baptisme nor the other Sacraments of the newe lawe geue grace as cause thereof, but are onlie signes of gods good will towards vs, or meanes to stirre vppe Fayth in vs. What materiall diuersitie you will finde betwixt this position and the 25. article of your church, I knowe not. It saith thus. *Sacraments be not onlie badges or tokens of christian mens profession, but rather they be certaine sure witnessses and effectuall signes of grace, and gods goodwill towards vs, by which he doth worke inuisible in vs, and not onlie quicken, but also confirme and strengthen our fayth in him.* And your maister in reformation Calvin speaketh yett more conformable to the position sett downe by me; heare his owne wordes. *This onlie office is inioyned to the Sacraments to Instit. li. 4. witness to vs and confirme in vs gods good will. And c 14. § 6. againe. The Sacraments are to vs from God, as are messengers of gladd bidinge from men; or as an earnest pennie in strikinge covenants; as not geuinge anie grace of themselues, but declare and shewe. and as they are earnest money or tokens) doe ratifie in vs those thinges which by gods liberalitie are geuen vnto vs.* And for more cleare explication of his meaninge he vseth in the 18. Section follwinge the examples of the raynbowe, and of Gedions fleece. And this shall suffice for this present to cleare me of forge.

forgerie, and to prooue you ignorant in the principles of your owne erroneous doctrine, vnles peraduenture you be ashamed of it and therefore denie it to be yours.

PILK. POSITIO IX.

Iustification is onlie remission of sinnes.

CHAMP.

You are as obstinate in false dealinge as if you had sworne neuer to deale truelie. The position in the manuell is sett downe in these wordes. *Iustification is onlie the remission of sinnes without renouation of spirit or interieur Sanctification.* which position if you dare to denie to be truelie protestanticall, all those of your sect that haue written of Iustification will condemne you of ignorance in their doctrine.

PILK. POSITIO X.

By Iustification sinne is onlie couered and not quite taken away.

CHAMP.

Why did you omitte to say as I said, seeing the position sett downe by me is so breife in these wordes. *By Iustification sinne is onlie couered or not imputed; and not washed or quite taken away?* Surelie for noe other cause I thinke, but to keepe your selfe in custome with clippinge and gueldinge, as he did that did steale strawes to keepe his fingers in vre with filching, but peraduenture you feared the worde not imputed, so often abused by your maysters; and the worde washed, ysed in the holy Scriptures. Howsoeuer your errour in imputinge to me forgerie in this position is not pardonable. Cannot you vtter one position but with manifest falsification or palpable ignorance or both? Reade onlie the seconde article of Luther (for I will trouble you with no moe references att this tyme) and see his doctrine in this point. His wordes are these. *It is another thinge that al sinnes are remitted, and another that all sinnes are taken away. Baptisme doth remitte all, but is*

*In: her in
after. 2. ar.*

take

PARALLEL DISPARELLED. 33

takesh none quite away, but beqinnes onlie to take them away Againē your knowne doctrine of imputatiue and not inherent iustice, doth it not necessarilie inforce you to say, that our sinnes are only couered or not imputed, but not washed and quite taken away?

PILK. POSITIO XI.

Man thoughe holpen by Gods grace, hath not frze Will, either to fly anie euill, or to doe good anylinge to his Saluation, but in both is forced to doe that which God hath ordayned he shoulde doe.

C H A M P.

This position haue you trulie sett downe. But why doe you say that it is forged? The sole title of your first maister Luther his booke *de seruo arbitrio*, might haue taught you that it is his professed doctrine. Reade furthar his 36. article where besides manie other things to this purpose he hath these expresse wordes. *I said ill that freewill before grace is a meere title: But I shoulde haue sayde that freewill is a fiction or a title without the thinge. Because it is in no mans power to thinke either good or badd, but all thinges (as Wicleffe his article condemned at Constance vi. bulis teacheth) doe happen by absolute necessitie*

*Luth as-
sert. ar. 36.*

And thus you see Sir your Catalogue of antithesis and roll of forged positions which you muster in the beginninge of your booke, to deceiue your leſſe warie reader, and disgrace your aduersarie, is blowne away more easilie, then a Cop-webb is broken with the winde, to your owne irreouerable disgrace and dishonour, vnles you proue more solide and sincere in the rest of your booke. Which if you doe not, I shall much marueyle if euer you be more employed by your Metropolitane, either to defend your owne, or impugne the Catholicke doctrine.

And before I goe any further with you, I would

L C

haus

haue you to vnderstande, that when I putt downe the position contradictorie to the Catholicke, I doe not distinguish betwixt this or that sect of protestants, but include them all that hold or teach against the Catholicke doctrine, whether they be Lutherans, Zuinglians, Anabaptists or Parliamentariâs, all which with the rest of all the re malignât broode, I vnderstande by the name of protestants. Nowe I will goe forward with you in this order, I will first sett downe the wordes of the Manuall in sections as you haue deuided it, then I will putt downe your answere in your owne wordes, and lastlie I will add myne owne reply.

THE PREFACE TO THE READER.

MANVALL. SECTION I.

THis brieft treatise (courteous reader) beinge at the request of a friende speedilie compiled, may serue to conuince them of manifest calumnie, who no lesse vntrulie, then bouldlie doe affirme the doctrine of the Catholicke Romane Church, to be either against holly scriptures, or at least to haue no ground from them. And it may also geue satisfaction vnto such, as more vpon the confident boldenes of them that affirme the Romane Religion to be destitute of scriptures, then vpon anie other reason, are drawne either to thinke this to be true, or at least

PARALLEL DISPARELLELD. 35
least to doubt of the truthe of the
contrarie.

P I L K.

He that aduisedlie shall read your Manuall
of Controuerfies, Will easilie beleue you were
in haste when you contriued it, forgettinge that
Wise (speech of Cato, reported by Hierome (Sat
cito, si sat bene) For whether it were your
great celeritie, which is the mother of manie
slippes, or whether it be the badnes of your cau-
se, that admitteth noe iust, scarce probable
prooffe, so persunctorilie and lightlie (tanquam
canis à nido) you haue touched these matters,
as if of purpose you would haue settled in the
minde of men, that which you labour to ouer-
throwe. So that if poperie haue noe surer foo-
tinge in the sacred worde of God, then this
which you haue found for it, then it will ap-
peare noe calumnie, but a manifest veritie, that
the Roman religion is without ground of
scripture.

Epistola
26 ad
Pamma-
chium.

C H A M P.

Mr. Pilkinton thought your wordes be manie, &
as emptie of substance as they are full of falities, and
therefore will neither quitte labour nor cost to relate
them, yett will I sustaine so much paines, as to set
them downe as they lye, so farr as I shall goe with
you, I say so farr as I shall goe with you, because I in-
tend not to loose so much tyme as to looke thorowe
your whole booke. As for the slippes therefore you
speake of, if you shall make good but one quarter so
manie in my whole booke (notwithstandinge the
the celeritie I vsed in compilinge it) as I haue allrea-
die marked grosse and flatt falls in three pages onlie

of yours (after fower whole yerres studie in the worke) I promise you faithfullie I will commend it to the fire, to be forged a newe. And though Catholicke religion (which you disdainfullie call poperie) had no other footing in holy Scripture, then that which I haue sett downe in proofe of it, yett will it be better grounded, then your protestantisme, euen by the iudgment of your owne freindes and myne aduersaries, if they will but with one sparke of iudgment and indifferencie parallel your proofes and myne together.

P I L K.

Hosius
confes. 92.
pag. 387.
post prin
cipium.

C^oc. Trid.
s^o. 4.

First you confesse that the Scripture is not the totall but the partiall rule of your faith, therefore that parte of your faith, which is with out the compasse of this rule, hath no proofe or grounde from it, for the rule is that whereby euerie thinge is prooued. Nowe the thinges without the compasse of this rule, your selfe acknowledge to be manie, yea the greatestt parte of the Gospell, for the leastt parte is come vnto vs by writinge as others teache and your selfe accorde: therefore a small parte of your faith can claime this birth-right from the Scriptures, but is anouched by your teachers, beleued by your hearers onlie on the credit of tradition, which euerie one might knowe if anie of your diuines woulde consignee vnto vs a catalogue of your traditions; A matter that in conscience they ought to doe, sith your counsell chargeth to geue equall reuerence to traditions, as is afforded to holy Scriptures. And yett none of you haue performed this taske, leastt your aduersaries should see the powerrie of your religion, how naked it is of the protection of

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of scriptures; And your selues haue a startinge
hole to fly vnto vnwritten verities and tradi-
tions, When you cannot deriue your doctrine
from the Written Worde of God.

C H A M P.

I confesse the Scriptures to be a partiall rule of our
faith, if we speake of those things which are expre-
sslie containd in Scripture, and therefore I say there
must necessarilie be a more vniuersal rule of faith the
the expresse Scriptures, by which rule we receiue and
beleue the Scriptures themselves to be such. And
this is true by the iudgment of manie most iudicious
protestants. Norwithstandinge the Manuall expre-
sslie teacheth that all articles of faith are contained in
scriptures, so farr as they testifie the authoritie of
the church and veritie of traditions. In which sence
the scriptures may trulie be sayde to be a totall rule
of our faith.

Where you say that others teache and I accomde,
that the least parte of the Gospell is come to vs by
writinge: For my selfe I answer with as much mo-
destie as I may, that you sowlie belie me. For I neuer
so much as dreamed anie such thinge. If you groo-
de this fiction vppon that which I say, *I here must*
needes be a more vniuersall rule of faith then the scrip-
tures, vnderstandinge me that moe thinges in num-
ber are taught vs by tradition alone, then by the
written worde, (which interpretation you seeme
to make of my wordes) I cannot trulie blame my
manner of speech, but either your dull or captious
vnderstandinge; my wordes are plaine, that because
we beleue some thinges without expresse scriptu-
re, as that there is a holy scripture, and that it is con-
taind in these and these bookes, which is no where
expressed in holy scripture, there must necessarilie be
some other rule more vniuersall, that is, which tea-
cheth some thinges besides that which is directlie
expressed in the holy scripture.

C,

You

Hooker li.
2 p. 146.
& lib. 1.
p. 86. with
manie man-
cised in
the protest-
ants Apol.
p. 620.

You cite in the margent Hosius whom it seemeth you vnderstande in the same manner (I say it seemeth, for whether it be for negligence or fraude, you make no reference for what purpose you cite him, neither doe you putt downe his wordes, for so might you haue been taken trippinge) but I finde nothinge in him soundinge to this purpose. Hee hath this indeede, that the scripture commaundinge vs to heare our pastours with whome Christe promised to be alwayes vntill the end of the worlde, it is founde true that S. Hierome saith, that the scriptures containe all thinges.

Our diuines you say are bound in conscience to deliuer vnto you a catologue of our traditions, seinge the Councell of Trent chargeth to geue equall credit to traditions and to holy Scripture. But you are sowlly deceaued; For our diuines are bounde to receiue those traditions which the church deliuereth vnto them, and to defend them against your Cauills, and not prescribe vnto the church what traditions shee shoulde receiue. This pride and arrogance pertaineth properlie to you Sectmaisters, who prefer your owne priuate opinions before the iudgment of the whole church, which pride is the verie roote and cause of all heresie and errour that hath been in the worlde.

PILK.

Linda pa- Neuertheles the moste of these positions here
nopl li. 4. by you fathered on it (and I doubt not but you
cap. 6. haue chosen the clearest) are confessed by your
Bellar. li. owne side not to be of its kindred, but bred and
4. de ver- beleueed onlie vppon tradition S. Peters beinge
bo non at Rome, the Popes Supremacie and succession,
scripto. prayer to Saints, reliques, images, purgatorie,
c. 7 & 9. seuen Sacramentes, Exorcismes, exufflations, &
Peregrin vnction in Baptisme, reall presence, transub-
de tradit. stantiation,

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stantiation, communion vnder one kinde, sacrifice of Masse, confirmation, pennance, orders, extreme vnction, matrimonie, meritt of workes, monkery, With verie many more not expressed by you: so that when you and your fellowes bringes the scriptures to patronise these points, you fairlie imitate the ancient heretickes, who knowinge theire opinions to haue no communion with the scriptures, yett alleage them to seduce the simple sort.

Soto cons.
Brentium.
lib. 2.
cap. 68.

Athana.
orat. 1.
cons.

CHAMP.

You are resolu'd I perceiue to be shameleslie impudent; not blushing to write that the mosse of the points proued by me out of Scripture to be confessed by catholickes to be beleued onlie vppon tradition, and namelie all these sett downe in your wordes nowe related. Why doe you deale so vnderboarde as not to sett downe the Authors wordes whose names you put in the margent? you feare the tryall and therefore you walke in obscuritie. So manie falsities as you haue been taken with alreadie, will make your reader warie enoughe to beleue you noe further, the he seeth prooffe of your sayings. And whether you and yours, or I imitate more fairlie the ancient heretikes in alleaginge Scriptures for theire errors to deceaue the simple, it will appeare by the progresse of our dispute.

PILK.

And how can you perswade the worlde that you purpose in deepe to make the scriptures the grounde of your faith, which are branded by your men to be inconstant, and mutable, fitted to the tyme, and variable vnderstande, to be insufficient and imperfect, and explicated by a counsell, they firmelie proue that which before

Cusan epi.
1. & 7.
Bellar. de
verbo lib.
4. c. 7.
Baron an-
no. 53.
num. 11.

Stapl. l. 9. they did not, that heerein they are ouertopped by
 de princip. traditions, for that without traditions they fir-
 doct c. 1. melie subsist not, but without them traditions
 Hosius de haue their strenghte, that the authoritie they
 auth scrip. haue to wardes men is deriued from the churche,
 43 p. 530 and without it they haue litle force, which
 Greg. va- churche with you is the Pope. Therefore for all
 lens. your plea of the scriptures, the Pope is the Atlas
 of your faith.

CHAMP.

That the scriptures are branded by anie of our me
 to be inconstant, mutable, or fitted to the tyme, is
 your owne slaundersous fiction; or if it be not, bring
 forth your author and iustifie your selfe of so sha-
 meles a slaunder. That the scriptures may be diuers-
 lie vnderstoode if you denie, who is he of all your
 fellowes that wil beleue you? Surelie noe man that
 is awake, but will thinke rather that you dreamed
 when you wrote this, then he will thinke that the
 scriptures cannot be vnderstoode diuerslie, which
 beinge so euident by daylie experience, that noe man
 in his senses can denie it, who seeth not the necessitie
 of some iudgment to determine which is the true
 sence and meaninge thereof. But that is the thinge
 you feare, which rather then you will graunt, you
 say that which a drunken man woulde be ashamed
 to haue sayde.

The insufficiencie of the scriptures to instruct the
 churche in al matters of faith, slādeth right wel with
 their sufficiencie to prooue those thinges which are
 contained expresse in them; And therefore your ar-
 gument whereby you would conclude against me,
 the insufficiencie of scriptures to prooue anie article
 of faith, because I say it is not sufficient to prooue
 all the Articles of faith is more then childish, and
 like vnto this. The first chapter of Genesis is not
 sufficient to prooue all the articles of christian faith.
 therefore

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therefore it is not sufficient to prooue that God created the worlde. Woulde you (I pray you) admitte this argument as good? I thinke not, though I knowe you impertinent enoughe; why therefore doe you goe aboute to conclude your purpose against your aduersarie by the like argument? leaue for shame to make your selfe so ridiculous, seinge you write your selfe doctor of Diuinitie. As for the worde imperfect, I doe not knowe anie catholicke that doth vse it; yett if it haue no other meaninge then insufficient to prooue all the articles of faith, it is not reprehensible & helpeth your cause norhing at all. The authoritie of the churche, counsell, and tradition in explication of scriptures, is as friuolously alleaged by you, to impugne the authoritie of the same scriptures, as if you shoulde say the authoritie of the iudges or customes in England or anie other kingdome, to interpret or expounde the Lawe doth violate and impeach the authoritie of the Lawe. Your impertinencies are without measure or number.

The Pope is not the Churche as you more then childishlie terme him, but he is the heade & cheefe pastour of Gods Churche militant here vppon earth, malgree all your spite and malice, and therefore are you bound to heare and obey him, if you would heare our Sauour Christ, who hath expresse sayde of all the pastours of his churche, *he that heareth you, heareth me*: but because you depise to heare our Sauour Christe, who addeth in the same place, *he that despiseth you, despiseth me*, therefore you scorne to heare your pastour.

Luc. 10.

MANVALL SECT. II.

But before thou proceede to viewe the thinge it selfe, I desire thee to consider wel these fewe points followinge. First that no prooue of anie point of christian beliefe can

can be so direct and full out of holy scripture, that may not be deluded by false interpretation. For the damned Arrians, and most other heretikes could interpret all places of holy scripture, brought by the catholikes against their heresie, in such sense, as being so vnderstoode, they make nothing against it: yea that noe lesse feelie then puerile heretike Legate (burned in Smithfelde not longe since for Arrianisme) could not be conuincd of heresie by onlie scripture. Such proofes therefore of catholicke doctrine as cannot be deluded by anie interpretation, are not to be expected out of holie scripture.

P I L K.

An vnskillfull pilot that maketh shipwracke ere he gets out of the hauen. You will prooue your faith out of holy scriptures, and presentlie you will tell vs that your proofes are not so direct and full, but your aduersaries may delude them, and that none such must be expected from you: much like the foolish oratour who vsuallie propoundinge three or fouer points to speake of, euer forgott one of them, and then charged his aduersaries that they had bewitched him. So the weakenes of your arguments, is imputed to the delusion of your opposites.

C H A M P.

A blinde aduersarie that doth not see what he hath to impugne. I proposed in my Manuall to shewe the catholicke doctrine to haue true grounde in the holy scriptures, and this Parallelist would haue such conuin-

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vinceinge testimonies, as may not be deluded by anie false interpretation: we shall belike see that he will play the man egregiously when it shall come to his turne, to prooue his owne doctrine, and will bringe such testimonies for himselfe as he requireth of me, In the meane tyme lett vs heare the rest of his learned discourse.

P I L K.

But to your bold and rusticke assertion, that noe articles of faith are so fullie prooued out of the scripture; but may be deluded by false interpretation, the Fathers shall answere, nothinge can delude them that search the scripture.

C H A M P.

Which of the fathers say this? why doe you not name them? you putt in the margent Theophilact and Chrysostome, but not as authors of this your senseles assertion, *that none canne be deluded that search the scriptures.* but you geue a reason thereof out of the fathers, let vs heare it.

P I L K.

For they (the scriptures) are the candle whereby the theefe is espied. Chrysostome saith that Manichees and all heretickes deceive the simple; if we haue the senses of our mindes exercised to discern good and euill, we may be able to escape them, But howe may our senses become practised? by the vse of the scriptures and often readinge.

Theophil. in l.

Chrysost. hom. 8. ad Hebr.

C H A M P.

What is all this to prooue that anie testimonie of scripture may not be deluded by a false interpretation? that is, that a peeuish or a peruerse aduersarie, cannot vnderstande or interpret it otherwise then it is meant. These fathers sayinges (be they trulie related by you or noe, which I list not now examine) haue this manifest sense, that a catholicke man, conuerfant

uerfant in scriptures, who vnderstandeth them in the sense of the church, cannot be deceived by heretic-kes, but espieth quicklie their theewish driftes, which is true, but farr frō that which you shoulde prooue: to witt that noe hereticke can so interprete the testi-monie of holy scripture, but that he must necessarilie remaine conuincd of his heresie by them.

P I L K.

*Aug. de
doctr.
christ. li. 2
cap. 9.*

S. August auoucheth that all articles of faith are plainlie sett downe in holy scriptures, and that so euidentlie that diuers of them neede noe interpretation at all: as that Christ must suffer and rise againe the third day, and that repen-tance and remission of sinnes must be preached in his name in all nations begininge at Hierusa-lem as it needeth noe interpreter; this gospel of the kingdome shall be preached in all the worlde and then shall be the end as it needeth noe in-terpreter; yee shall be my witnesses in Hierusalem and in all Iudea & Samaria and the whole earth as it needeth noe interpretour; suffer both to grove vntill the harvest: and when it needeth an interpretour the Lorde himselfe did interpret it, Whome no man dare contradict. Your owne Stapleton affirmeth the Popes Supremacie, which is noe meane article of your faith to be fullie and abundantlie prooued out of the scripture.

*Lib. 6. in
princip.
præfat.*

C H A M P.

Conclude out of all these wordes (be they trulie related or otherwise for it importerh not to examine them) that the testimonies of scripture for anie one pointe of faith, may be so conuincinge that they cannott by anie false interpretation be deluded, and you shall say something to the purpose, otherwise all
your

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your wordes are but idle and impertinent bablinge
not worthe the readinge.

P I L K.

*But lett it be graunted that the scriptures
may be thus deluded as you woulde haue them,
it neither helpeth you nor hurteth me. Sith what-
soeuer you adde to bringe fulnes vnto them, whe-
ther traditions or counsell, is equallie subiect,
if not more to delusion then the written worde
of God.*

C H A M P.

I woulde you wist that I disdaine to take anie thin-
ge of guyfte or graunt of you; that pertayneth to
the defence of the catholicke truth, denie therefore
hardelie that which you can without blushing, and
graunt me no more then that I extort from you by
force of argument, and after good deliberation shape
me answer to these demandes followinge. First is
it not a cheefe article of Christiā beleefe that the son-
ne of God is of equall or one substance and glorie
with his father? and secondlie is not this article as
clearlie and as often sett downe in the scripture, as
anie other articles of our beleefe? And thirdlie did
not the Arrians delude by false interpretation all the
proofes of the sayde article, so that they remained
not conuincd by anie of them, nor all of them toge-
ther? which of all these three propositions will you
denie? you will not as I suppose finde anie probable
ground to denie anie of them. And yett if you graunt
them all (as they are all most manifestlie true) that
is clearlie concluded which I affirme, and you denie;
to witt that noe testimonie of holy scripture can be
so direct, and conuincinge, but that it may be elu-
ded by false interpretation. You say be it so, what
doth this either helpe me or hurte you. But you are
verie shorte sighted or rather starke blinde, if you see
not this, For it helpeth me in that it deliuereth me of
the

the charge or obligation to bringe such testimonie of holy scripture in prooffe of the article of our catholicke beleefe, as cannot by anie tergiversation or false interpretatiō be misconstrued or misunderstood by you, which you would seeme to tye me vnto, it hurteth you, becau'e it euidentlie sheweth that the sole scriptures are not sufficiēt to conuince anie wilfull or obstinate hereticke in anie article of faith, as you affirme it to be.

The reason that you alleage why it shoulde not helpe me, nor hurte you, *that all criptures may be mis-interpreted.* is altogether misapplied, prooueinge not that for which it is alleaged, but rather disprooeuinge the proposition it selfe. But this is a small ouersight in your discourse, you say therefore, *that whatsoeuer is added to the scriptures to interpret them, whether traditions or counsells, is equalitie, if not more subiect to delusion;* whereunto I answer. First that neither counsells nor traditions, are so subiect to misinterpretatiō as the scriptures are, And the reason is, because they expresse more particularlie their owne sense and meaninge then the scriptures ordinarily doe, and consequentlie leaue not so much libertie of misinterpretatiō as they doe. Secōdlie I answer that whosoever the testimonie of counsells or traditions are drawne into doubt, and difficultie as often they are; (heretickes seruinge themselves of them, as they doe of the scriptures) they are to be vnderstoode accordinge to the iudgment of the present church, which as a liuelie and liuinge iudge and interpreter, hath power to interpret aswell the counsells and traditions when there is doubt of them, as it hath to interpret the scripture, which beeing added they are not subiect to anie farther doubt or delusion.

P I L K.

Ensch l. 5.

Hist. Eccl.

c. 12. 30.

Concerninge Tradition, Eusebius will informe you, that in the Cittie of Rome, the rule of Ecclesia.

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ecclesiasticall Tradition, was vexed with diuers
nouelties: and as for counsellis howe shamefullie
your Popes would haue corrupted that of Nice,
the fathers of the first councill of Carthage, ha-
ue formerlie manifested vnto the Worlde, and
howe vaine at this day, your diuines delude the
first Canon of the same councill, purposely made
to geue equall honour, vnto the Patriarche, to
patronize your Popes Monarchie, euerie blaue eie
doth easilie perceine.

CHAMP.

Your intencion by inculcatinge these ould and
ouerworne obiections, I meane these of counsellis, ^{which}
haue been answered an hundred tymes, being onlie
to deturne your reader from the subiect in hand, and
to drawe your aduersarie into like confusion of mat-
ters with you, I will passe ouer those wordes of
yours, expectinge your confutation of the answeres
alreadie to these same obiections, before I will trou-
ble my selfe to answer them againe, before the first
answeres be confuted by you. That which Eusebius
saith of vexinge traditions is true; marry it was by
such as your selfe and your fellowe heretikes, whose
endeuours were frustrated by the catholike pastours:
see him reader and marueil at Mr. Pilkintons witt in
citing him.

PILK.

Nowe when you cannot fullie prooue your
faith out of scriptures, you fall presentlie to
wounde them with your slaunderous accusation,
that they are not able to conuince heretickes, nor
not such feelie ones as Legat, nor perceuinge howe
euentie you iumpe with ould heretikes, who when
they are conuincd by the scriptures, fall to rayle
on them as though they were not right, nor
suffi-

*sufficientlie authorized, but various and not full
to finde the truth by them without tradition.*

C H A M P.

Why doe you not I pray your answere the instance made in Legat? I knowe well the reason; you can as well answere it, as you can beate downe Paules sheeple with your fist. You call it in this same section, a sheeplishe obiection, but that is onlie a caluisshe solution. And that heretikes cannott be conuincd out of scripture onlie, hearken I pray you to aunciēt Tertullian who was better conuerfant in these conflicts then either of vs, yea then both of vs putt together, thus he writeth. *The conflict with the scriptures profiteth nothing but to turne either the stomacke or the braine.* For which he geueth this reason.

*Tert. de
prescript.
cap. 17.
18. 19.*

This heresie receiueth not certaine scriptures (as the protestants for examples) and if it receiue anie, it draweth them to her purpose by additions and detractions. And if it receiue the whole scriptures, it depraueth them by diuers expositions. Whereas the adulterous sence, doth no lesse destroy the truth then doth the corrupted letter. What wilt thou gaine then that art cunninge in scriptures, when that which thou defendest is denyed, and that which thou deniest is defended? Thou shalt indeede loose nothing but thy voyce with contēdinge, nor shalt thou gayne anie thing but choler, hearinge blasphemies. The heretikes will say that we adulterate the scripture and bringe lyinge expositions, and that they defende the truth; Therefore must not appeale be made to the scriptures, nor must the conflict be in them, by which the victorie is either uncertayne, or little certaine, or none at all. But lett vs nowe goe forward.

P I L K.

But lett this be the first issue betwixt you and me, whether scriptures onlie will fullie conuince heretikes, wherein the negative, is yours,
the

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the affirmatiue mine, and thus I double it out of the Worde of God. That which doth perfect the man of God to euerie good worke, enableth him fullie to conuince heretikes: for this is one maynedurie of his callinge, to conuince contradi-
tours. But the scriptures doe perfect the man of God to euerie good worke, and particularlie S. Paule expresseth conuiction, therefore they teach him fullie to conuince heretickes.

C H A M P.

I verie willinglie accept of your chalenge and am content to ioyne issue with you in this point, desiringe no other iudge or vmpire of the victorie then your owne patron of Canterburie. To your double therefore out of the worde of God, I answere, that the minor or seconde proposition of your argument is not out of scripture, nor in it selfe true. For the place of scripture which you ayme at is this. *All scripture inspired by God is profitable to teach, to argue, to correct, so instruct, in iustice, that the man of God may be perfect, instructed to euerie good worke.* Out of which place if you would conclude anie thinge by lawfull argument, you shoulde argue thus. *That which is profitable to teach, to argue, to correct and instruct in iustice, that the man of God may be perfect, instructed in euerie good worke, is sufficient so fullie to conuince heretikes of their error, that they cannot delude is by false interpretation.* But all scripture inspired by God is such; therefore all scripture inspired by God is sufficient so fullie to conuince heretikes, that they cannot delude is by false interpretation. The conclusion of which argument is the issue betwixt you and me. The medium you vse to prooue it are the wordes of the Apostle, which if you had putt downe simplie and whollie and not dabled (as you say) by curtayllinge them, you would easilie haue seene (if you see anie thinge) that they are as farre from conclu-

2. Tim. 3.

dinge your affirmatiue, as the argument followinge is from concludinge that which is put in the conclusion thereof. Marke it I pray you, and learne to argue better; especiallie when you dispute for the victorie in a matter of such moment as this is. That which is profitable to nourishe, to exhilarate, and comforte or strengthen man, that he may be able to exercise all man-like functions and actions, is sufficient to defende him from his enemies, and to vanquishe them. Butt al wines are such. Therefore al wines are sufficient to defende a mā frō his enimies, & to vanquishe thē. By which argumēt, which is the verie same in forme that yours shoulde be, if you would haue formed it out of the Apostles wordes, you see (if you onlie are not blinde) how ridiculoussie you double your affirmatiue out of gods worde. Besides your argument is for diuers other respects either foolishse, or fraudulent. For S. Paule saith that all scripture, that is euerie parte & parcell of scripture is profitable to teache &c: yet you will not I hope say that euerie parcell of scripture is sufficient to conuince heretikes. Agayne the Apostle speaketh manifestlie of such scriptures as Timothy had learned from his childehoode, which without controuersie were onlie the scriptures of the old testament, of which you will not affirme that they are sufficient to conuince all heretikes. And so you see the lininge; wherewith you woulde double your affirmatiue to be so poore stufte, that were your cloake doubled with no better lyninge, you would feeble the winter cold, not lesse then if your cloake were simple: but lett vs see, peradventure you haue better stufte behynde.

P I L K.

That way which Christ and his Apostles tooke to conuince heretikes is a full and direct way: but they conuincd them by scripture only. The Saduces that were heretikes amongst the Iewes, denyinge the resurrection, were thus by Christ putt to silence, so were the false Apostles that vr-

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ged Circumfion, by the counsell at Hierufalem,
and thus Apollo confuted the Iewes, ſhe weinge
by the ſcriptures that Ieſus was Chriſte.

C H A M P.

Theſe examples of Chriſte and the Apoſtles doe
clearlie conuince your affirmatiue, wherein is our
iſſue, to be falſe. For otherwiſe all theſe that hearde
thē ſhould haue been conuerted from their errorrs,
which they were not. And aſſuredlie if you take tho-
ſe places of ſcripture vſed by our Sauour Chriſte and
the Apoſtles to be of themſelues conuincinge, ab-
ſtractinge from the authoritie of thoſe that vſed thē,
you will conuince your ſelfe to be a madde man
and not a doctour of diuinitie. The way therfore that
our Sauour Chriſte and the Apoſtles then vſed, and
which all the Doctours of gods church haue euer ſin-
ce exerciſed to conuince heretikes by ſcripture, is
doubtles moſt conuenient, and good, which is not
in controuerſie betweene you and me: but onlie whe-
ther it be ſuch as by noe falſe interpretation it may
be auoyded, deluded or fruſtrated of the effect, which
theſe verie examples brought by you, and the expe-
rience of all times doe demōſtrate to be true againſt
you. And this might fullie ſuffice for that which you
add, but leaſt you may complaine of your wordes
concealed I will ſett them downe.

P I L K.

Laſtlie the fathers thus taught that heretic-
kes might be conuincd ſolelie by the ſcriptures, *Matt. 22.*
Take from the heretikes their beatheniſhe lear- *31.*
ninge that by ſcriptures onlie they muſt prooue *Mat. 15.*
their opinions, & they cannot ſtande ſaiſh Ter- *16.*
tullian. See howe nere vnto danger they be that *Mat. 22.*
refuſe to exerciſe themſelues in ſcripture, for of *18.*
them onlie the iudgment of this triall muſt be
knowne.

D a CHAMP.

Howe impertinent alwayes you are? you shoulde prooue that heretikes may be conuincd by scriptures onlie, and you bringe Tertullian to prooue that heretikes cannot prooue their errors out of scriptures, speakinge of one particular heresie against the resurrectiō, wh ch article of the resurrectiō being not to be prooued by naturall discourse, but out of scripture onlie, therefore those heretickes that neglect to reade them were in daunger to continue in their error. But if you make anie esteeme of Tertullian his iudgment in this matter, see his wordes cited a litle before, and iudge your selfe whether he fauour your affirmatiue or my negatiue more.

P I L K.

*Epist ad
Serap.*

*Temp. 1. de
unitate
cap. 16.*

Athanasius Writinge to Serapion against these heretikes that taught the holy ghost to be a creature, chargeth him to learne onlie these thinges that are in the scriptures. For the documents contayned therein aboute this pointe, are of themselves sufficient and doe satisfie. S. Aug: Chargeth the Donatists to prooue their church onlie by the canonicall scriptures, and remouinge all other thinges, to demonstrate their church, if they were able, not in the wordes and rumors of Affricanes, not in the councelles of the Bishops, not in the letters of anie disputers, not in signes and lyinge miracles, because we are forewarned & fore-armed against these thinges by the worde of God: but in the prescripte of the lawe, the predictions of the prophetts, in the songes of the psalmes, in the voyce of the Shepheard himselfe, in the Sermons and labours of the Euangelistes, that is in all the canonicall authorities of the holy

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holy booke. Innocent. i. bishoppe of Rome saith, *Aug. epist.*
 that by the sole testimonie of holy scriptures the *191.*
 heresie of Pelagius might be refuted. The testi- *Theod lib.*
 monie of the fathers are infinite in this kinde, *1. cap. 7.*
 Which to auoyde prolixitie passe ouer, and con-
 clude with that charge of Constantine to the
 fathers of the Nicene councell, where Arrianisme
 receiued its deathes wounde (to satisfie the
 sheepishe obiection of seelie Legat) the bookes
 of the Euangelists and the Apostles, together
 with oracles of the auncient prophets doe plain-
 ly teach vs, what we are to thinke of diuine
 thinges; or as Bellarmine readeth it of the na-
 ture of God. Therefore layinge aside all con-
 tention, let vs out of the diuine inspired scrip-
 tures, take the resolution of these thinges that are
 in question.

CHAMP.

Manie wordes & nothings to the purpose Which
 of all these testimonies (be they truly related by you,
 which I list not examine, because they are nothings
 to the purpose) or of those infinite others (which
 you more prudentlie omitte, then you haue related
 these) say that the heretikes may be so conuincd by
 onlie scripture, that they cannot delude them by any
 false interpretation, which is our issue as you knowe?
 The charge of Constantine (as you ridiculouslie ter-
 me it) doth sufficientlie euict my cause against you,
 so wiselie you pleade for your selfe, and so solidelie
 you satisfie the obiection of seelie Legat (which you
 esteeming sheepishe, shewe your selfe to be more
 then a sheepe in not saluinge it) for which of all the
 testimonies out of the bookes of the Euangelists, and
 Apostles, or the oracles of the auncient prophets, did
 so conuince the Arrians, that they had not some

answere for it? not one surelie. Therefore all these wordes of yours containe nothinge but an argument of your wilfull obstinacie against an euident truth.

And therefore to conclude my defence in this issue, I will aske you whether you are conuincd of the real

Matt. 16.

Jo. 10. 13.

1.Ti. 3. 15

perference by these wordes; *hoc est corpus meum*: or of the power to remitt sinnes, by these: *quorum remissionis*; *et. data remissionis est*; or of the infallibilitie of the churche by these; *que est columna et firmamentum veritatis*; to omitte the rest: if you say you are not conuincd, as by your profession I coniecture you will say; then I will further aske you, what more cleare testimonies of scripture you canne bringe for anie one article of our faith? and becaue I knowe you cannot bringe anie more direct or pregnant, I therefore chalenge & coniure you, euen by the iudgment of your patron of Canterbury (whose arbitrement I doe not refuse in this cause) either to confesse your ielse conuincd in these points of Catholicke doctrine, or to confesse that heretickes cannot be conuincd by onlie scriptures, and so shall I gaine mine issue against you. Which beinge euicted, the note of the Manual remaineth entire and vntouched, notwithstandinge all your tedious and prolixie wranglinge against it.

MANVALL SECTIO 3.

Secondlie that thoughe the protestants may alleage texts of holy scripture for the prooffe of some poinctes of their doctrine, yett that alone is not sufficient to make it true; both because the same poinctes are prooued false by other places of scripture, and also for that all heretickes haue euer brought scripture for their heresie; and none more apparant or frequent then the damned and blasphemous Arians. To say
nothinge

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nothings of the diuell his citinge of scripture euen against our blessed Sauour; byal which it is more then euidēt, that the sence of holy scripture, besides the wordes is necessarilie required to make sufficient proofof true doctrine: For which reason I often bringe the incorrupte testimonie of some holy father for the sence of the place alleaged by me, who haueinge liuedatt least a thousande yeares before these controuerſies began, cannott be esteemed partiall one our side.

P I L K.

We adore the fulnes of scripture and prooue from thence not some, but euerie pointe of our doctrine (which you Iesuits neither canne doe, nor professe to doe, but the contrarie, charginge them with insufficiencie and imperfection) which howe mansfullie you can desprooue by other texts will appeare in the discourse ensuinge.

C H A M. P.

As you are more redound^{ant} in wordes in this section then in the precedent, so are you more impertinent. Your flant out of Tertullian shall be answered in the controuerſie of scripture where you repeat it againe. pag. 45.
And for your vaine and windie brag to prooue euerie point of your doctrine out of holy scripture, I knowe alreadie howe it will be performed; to witt by fillinge your margents with quotations of scripture, to delude the ignorant, which beinge examined and compared with the article to be prooued, haue as much resemblāce with it as an aple with an oyster. The ministers of Fraunce beinge of late detected of this fraude before the kinge himselfe and prouoked by his preacher to iustifie their citations of scripture

D 4

quoted

quoted in the margent of the confession of their faith, thought they seemed to take haynoullic the accusation, yett till this day haue they not iustified their quotations, nor euer will. Howe you will quitt your selfe in this point, we shall see when we come vnto itt.

P I L K.

In the meane While it is vnttrue that all heretikes alleaged scriptures, which they loue as wel as dogges doe whippes: but iust as you papists say there is more force in tradition then in the written worde, for they are owles that cannot abide the light of the scripture, they massacre them as Martian did, that they may builde vpp their owne matters, they alleage Apostolicall traditions as Artemon did, who saide that all the auncients, yea the Apostells taught and saide like himselfe, and laide handes on the scriptures irreligiouslie, sayinge that he had reformed them.

C H A M P.

You affirme bouldlie but prooue nothinge, a fowle faulte in a doctour. That all heretikes vniuersallie alleage scriptures, which you say is moste vnttrue, heare the testimonie of one that is not partiall to either of vs, and of more iudgment in this matter then vs both. I meane Vincentius Lirinensis of equall standinge with S. Aug. who writeth thus. Some will perauenture demande here whether heretikes doe vse the testimonies of scripture & They doe trulie and shew vehementlie For you shall see them runne thorough all the bookes of holy scripture: through the bookes of Moses, of the kinges, of the psalmes, of the Apostles, Euangelists, and prophets. For whether they speake with their owne fellowes or with osher, whether priuatelie or publikelie, whether in Sermons or in bookes, whether in banquettes or in the streetes, they neuer vs-

Canus loc.
com lib. 3.
cap. 3.
Text. de l.
cap. 47.
Idem de
prescript.

Lirinensis
contra
propha.
hæresim
nouatio-
nes.

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ser anie thinge of sheire owne, but they will seeme to shaddowe it with the wordes of scripture. Reade the workes of Paulus Samosatenus, of Priscilian, of Eunnominus. (of Luther, Calvin, Zuinglius) and of the rest of the plagues, thou shalt finde almost an infinite heape of examples, noe page that is not painted with the passages of the newe testaments. Nowe iudge your selfe, whether your sayinge or myne is the more vnttrue.

Yea which is more, doe not (I pray you) the phastasticall Swinkefildians a younger broode of your grande father Luther, alleage scripture for their reiectinge of all scripture, and adheringe to their dreames and reuelations? yea and such scriptures as if you had the like for anie pointe of your misbeleefe, you would thinke it fullie prooued by them. You say that heretikes hate scriptures as dogges doe whippes, which is true when they are vnderstoode in the sence of the churche, and not accordinge to their owne interpretation, and after the same manner doe you loue them, and not otherwise. They affirme, say you, as papists doe, more force to be in traditions then in scriptures. What papist can you name that euer affirmed this? name one at least or say you belie the? and doe not inuert the question, but compare the receiued scripture, with an approoued tradition, for so are they to be compared to finde out whether of them hath the greater force: where I woulde haue you further to note, that the heretikes their alleaginge of traditions, doth prooue the authoritie of traditions euen with catholikes. For no man of common sence will alleage an authoritie which he knoweth to be not receiued of his aduersarie, or could prooue that it ought to be receiued. You say. Arius did massacre the scriptures. But did he massacre the them more then your Maysters Luther and Calvin doe, who cutt out of them manie whole bookes, besides manie notable parcels of those bookes which they seeme to receiue? Arius, you say, affirmed
shas

that all the annuents yea, the Apostles taught as he did. and yett layde irreligious handes vppon the scriptures sayinge he had reformed them. And doe not (I pray you) your masters, say, and doe the verie same? where, for the loue of God were your witts when you wrote these things, that you sawe not all these sayinges of yours to be bloudie stripes to your selfe? lett vs see the rest.

PILK.

Insebius

li. 5. c. 28.

Athanas.

orat. cont.

Arrianos.

Yea *Arrius* himselfe began thus his booke *Thalia*. After this manner haue I learned of the elect of God accordinge to faith, the knowers of him and the right walkers aser him. And of his followers whom you esteeme to haue stode so much vppon the scriptures, *Athanasius* reportes, that when they could not preuaile by them, they fledd to the Fathers, as theeues vsuallie pretende honest and modest men to be their companions, like the wicked Iewes which claimed *Abraham* for their Father, when they were convicted by the scriptures. Against all which as against your traditions, we oppose that worthis sayinge of *Hierome*. All thinges that they pretende without authoritie and testimonie of scriptures, the worde of God thrust through.

Hiero. in

c. 1. Aug.

CHAMP.

You goe still forward in your impertinences, hauinge either forgotten what you shoulde prooue, or wittinglie wandringe vpp and downe to dazell the eies of your lesse skilfull reader, and to wearie your aduersarie with followinge your idle stepps. What I pray you doth all this you haue sayde, make to prooue that heretickes allage not scriptures, for their errors which is that you vndertooke to prooue? nothinge at all. If you woulde prooue that *Arrius*

rius

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rius and his sectaries alleaged not scriptures for their heresie because in the first line of his books Thalia (which seemeth to haue much semblance with the stile of your elected brotherhooode) he alleageth none , you are too feelie a disputer to beare the name of a doctour. But S. Athanasius saith, they fledd to the fathers seinge they coule not preuaile by the scriptures. Be it that S. Athan : saith soe, it is euident thereby that they alleaged scriptures contrarie to your assertion. S. Hiero whom you drawe in by the eares saith as little to your purpose, putt case you cite him truelie which I will not stande to examine. For he saith no such thinge as that heretikes alleage not scriptures ; which you shoulde prooue ; but because you imagine his sayinge to make against traditions, which if you had but one sparke of iudgment you would see howe vnseasonable you impugne here) I will answere it by puttinge you in minde that catholickes pretend not traditions without the testimonie of scriptures, butt accordinge to the expresse testimonie thereof, which you knowe and therefore is your impertinencie in alleaginge S. Hierome his wordes lesse excusable.

P I L K.

What then ? thoughte Satan the Father, and heretikes his sonnes abuse the letter of the scripture, as you papists now doe, yett with no other weapon did Christ conquer him and them, to teach vs that they onlie are the swordes of the spirit, wherewith the deuill and all his adherents must be putt to flight; but this you say is the sence and not the wordes onlie.

C H A M P.

Whether you or we abuse the scriptures as Satan did. is in controuersie betweene vs, and must necessaillie light vppon one side. In the meane tyme whilst it appeares whether you or we be the scholars of Satan,

tan, hence it is clearlie manifest that it is not enoughe for the prooffe of anie doctrine to cite scripture for it, which is my position, against which you haue hitherto wilfullie wrangled. And if you will stande to that ignoraunt paradox of yours, that with no other weapon then the scriptures our Sauour conquered the deuill and his children, and that to teach vs, that they onlie are the sworde of the spiritt, where with they are to be putt to flight, blott out of your Bibles the whole newe testament as you haue donne manie bookes of the ould, for no woide of the newe testament was written diuers yeeres after our Sauours Ascention into heauen, and triumphe ouer the deuill and hel. Woulde you haue me conclud this in forme of argument against you? Here take it. That scripture onlie is the sworde of the spirit which our Sauour vsed. But he vsed noe other scripture then the ould testament, ergo the ould testament onlie is the sworde of the spirit. The maior is your owne, the minor is euident, the conclusion followeth directlie vpon the premisses. Whence clearlie followeth this consequence. Therefore the newe testament is not necessarie. So that you see howe well you argue for the authoritie and dignitie of holy scripture. But *qui ambulat in tenebris nescit quo vaait.*

P I L K.

*Hierom in
cap. 1. ad
Galat.
Terc de
praescript.*

Madd Orestes would sweare he were out of his wits, that could imagine other wise: For the the Gospell lyeth not in the wordes of the scripture, but in the sence, not in the rinde, but in the pith, not in the leaues of speeches, but in the grounde of reason saith the same Father. Wherein it followeth that gods worde foolishlie vnderstoode, is not his worde, which consisteth not in reading but in vnderstandinge, and that adulteratinge the sence, butteth the truth as much

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much as marringe the sentences of scriptures.
The sence then is the Garlād we strue for; Which
Whether it be With you or vs, you refer your sel-
se vnto the incorrupte testimonie of some holy
Father, that liued a thousand yeres agoe,
as if you meant to stand to the Fathers verdict:
Whome your good maysters as scornfullie con-
temne, as if they were schoole boyes, When once
they contradict the sence of the Roman church.

C H A M P.

I willinglie ioyne with you in this issue also; that
the sence of the scripture is the garlande you ought
to strue for. And if you dare, the Fathers shall be
the iudge of our plea; but you dare as well eat hoat
coales, as stande to their verdict.

P I L K.

When we prooue out of Tertullian that liued
200. yeeres after Christ, that Pope Zepherinus
sauored the heresie of Montanus, contrarie to
your newe Roman Sence, that Popes cannot erre,
we must not at all beleue Tertullian in this point
saith Bellarmine. For he was a Montanist, yea
an euill spirit so carried him, that of euill being
made worse, and worse, and most filthie, he
spued out most horrible blasphemies saith Bar-
tonius.

C H A M P.

What is this to the purpose of tryinge the true
sence of the scriptures! haue you so quicklie forgot-
ten the thinge in question? But to followe you in
your extrauagances, least you should thinke your
obiection not to be answered. Tell me I pray you
in the small honestie of a minister, whether you ge-
ue more credit to Tertullian nowe a confessed here-
tike, in a matter aduantageous to his errour, then to
all

all antiquitie, testifyinge Zepherin Pope to haue been an holy Sainte and Martyr? Are you so maliuouſlie bent againſt the Pope and ſea of Rome, that to fix ſome fault vppon them you will put Saints out of heauen, make martyrs heretikes, and that for the bare testimonie of a professed heretike? lett the iudicious reader iudge what ſpiritt you are guided by.

P I L K.

Lib. de
inſtitut.
cap. vlt.

When we vrge S. Aug. to prooue that in the ſtate of corruption there is no free Will in man to that which is good, contrarie to your ſence, Stapleton ſaith he went beyond all good meaſure in his diſpute againſt Pelagius, with like vſage doe they entertaine the reſt when they croſſe theire groſſe errors.

CHAMP.

2. Petr. 1.
16.

This obiection is as impertinent as the precedent. For be it that the Fathers haue ſome harde ſpeeches which heretikes abuſe to theire owne hurte, what maruell? ſith the holy ghoſt teſtifieth the like of the holy ſcriptures themſelues. Stapleton ſpeaketh neuer a worde directlie of free will in that chapter, nor yett of S. Aug. opinion thereof. But hauinge ſhewed S. Auguſt: to haue taught that gentills and others not iuſtified doe not ſinne in all theire workes, obiecteth to himſelfe certaine places out of S. Aug. where diſputinge againſt Iulian the Pelagian, he ſeemeth to incline to the contrarie opinion. Which hauinge answered and explicated by other of his ſayinges in the ſame places, he concludeth; *Sed vnicuique in hac diſputaſſione modum fortaſſe exceſſerit Auguſtinus, ut propter aduerſarij putantiſſiman impudentiam, etiam peccata eſſe diceret quæ vere & perfecte bona non eſſent, tamen nuſquam alibi id dixiſſe aut ſcripiſſe legimur, ubi ſine aduerſario non agnoſſice, ſed dogmaſtice ſcripſit.* Which are the wordes of Stapleton you carpe at, but why, if you conſider them a little bet-
ter

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ter you will not easilie shewe.

P I L K.

For howsoever your counsell of Trent make
a semblance to decree that the scriptures must
be interpreted accordinge to the sence which
the church holdeth, or the vnanimous consent
of the fathers approoneth, yett it is plaine, that
as when Caesar and Bibulus were consulls to-
gether, whatsoever was decreed and donne,
was ascribed to Caesar, Bibulus was a Cypher.
So whatsoever interpretation the Romā church,
that is the Pope geueth, that must be intertayned,
the fathers sett behinde the dore. This your
Cardinall that was present at the counsell vn-
der Pius the sothwerth telleth vs. Whatsoever the
church teacheth vs is the expresse worde of
God, whatsoever is taught contrarie to the sen-
ce and sentence of the church, is the expresse
worde of the diuell.

Hofius de
expresso
Dai verbo.
pa. 642.

C H A M P.

I maruell whither you will wander at lenth,
what is all this to the tryinge whether you or we
haue the true sence of the scriptures? The counsell of
Trent decreeth expreslie that which you seeme to
approoue, and yett you are not content with it, your
example of Cæsar and Bibulus in a grammer scholler
had been tollerable, but in a D. of diuinitie it is too
ridiculous. And if you dislike the doctrine which you
ascribe to Cardinal Hofius, why doe you onlie mum-
ble and grumble att it, with in your teeth, without
disproouinge it either by scriptures or fathers? But
your malice will not permitt you to imbrace the
truth, nor your courage or strenght, serue you to im-
pugne it.

P I L K.

Cusanus
ad Bohe-
mos epi. 7.

And another more auncient then he. It is no
maruelle if the practise of the churche at one
tyme interprett the scriptures after this manner,
and another after that : for the vnderstandinge
runneth with the practice; for that sence which
is concurrent with the practice is the quickninge
spiritt, therefore the scriptures followe church,
not conuertible. If then the sentence of the Fa-
thers rûne not with the moderne Roman church,
they are not the messengers of God, but in this
manes opinion instruments of the diuell.

CHAMP.

You still wander out of the way, and stray from
your purpose. But I will yett folowe you thoughe
not without some patience. Cusanus speaketh ex-
presslie of the vse or sece of scriptures so farr as they
pertaine to the rite, order or manner of administring
the Sacraments, and namelie of Communion vnder
one or both kindes; which rites or Ceremonies be-
cause they may be diuerse and changeable without
anie preiudice either to the nature of the Sacraments
or to the veritie of holy scripture (as indeede they are
at this day different in the Greeke and Latin church,
the one consecratinge the holy Eucharist in leauened
bredd, the other in vnleauened, and yett neither of
them contrarie to the scriptures) they may be alte-
red and changed accordinge as the wisdome of gods
churche seeth iust occasion, and yett accordinge to
the sence and meaning of the holy scriptures, which
to the churche is neuer vnknowne, and this is Cusa-
nus his plaine doctrine, which you could not haue
been ignorant of, if you had read him your selfe.
But it is your good nature, to make alwaies the
worst sence of your authors to deceaue your reader
thereby. For he speaketh not of scriptures so farr as
they

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they containe articles of faith, which euer are the same, but as they appertaine to matters of practice, which may be different accordinge to the diuersitie of circumstances occurringe. In settinge downe his wordes, you vse your accustomed arte and fraude. For his wordes where vppon you would make your cheefe aduantage are these. *Therefore the scriptures followe the church which was before them and for which the scriptures are, not contrarie:* That is, the church is not for the scriptures. Whereas you leauing out some parte of his speache, make his wordes to sound that the sence and meaninge of the scriptures, followe the vnderstandinge of the church, and not the vnderstandinge of the church the sence of scriptures, but might be contrarie vnto it: which neither he nor anie other catholick man euer dreamed of.

P I L K.

And in verie deed though the Pope hath deuised a solemne oath whereunto your professours are sworne, that they shall admitte of the holy scriptures, accordinge to that sence which the holy mother the church holdeth, and they shall not at anie tyme take or interpret them, but accordinge to the vnanimous consent of the fathers, yett it is manifest that they doe not onlie leaue the sence, which the fathers followe, but followe that which noe father within .500. yeres after Christ did euer dreame of.

C H A M P.

Seinge the councell of Trent hath decreed as you say, and the Pope hath appointed an othe to binde men to followe the sence of the scriptures, deliuered by the church and consent of the fathers, you haue small reason to say it is manifest that catholikes doe leaue that sence, without some manifest prooffe of

Y

your

your affection, which I will expect and exact of you vnder paine to esteeme you a rashe and slaunderous impostour. In the meane tyme whilst you performe this taske, you may for your erudition vnderstand; that it is one thinge to giue^{an} interpretation of a place of scripture, which the fathers haue not geuen before, and another to interprete it contrarie to the vniforme Consent of fathers. The church of god beinge no lesse assisted now by the holie ghost which teacherh her all truth accordinge to the infalible promise of our sauour Christe, then was the church within the first 500. yeeres, shee is no lesse able to interprete the scripture accordinge to the true meaninge thereof, then shee was then: yet shee neuer game-faith the interpretation of the auncient church, or of the vniforme consent of the holy fathers. but lett vs heare howe you prooue your sayinge.

P I L K.

Your late diuines interpretinge that place: there shall be one flocke and one Shepherde, forsake the fathers which vnderstande it of Christ, and cleaue to the sence of their mother, who will haue it to be the Pope.

C H A M P.

Are you a master in Cambridge and knowe not that these two sences may be both true without anie contrarietie? neither moderne nor auncient diuines euer vnderstood this place otherwise then of our Sauour Christ principallie and for himselfe, or *per excellentiam*. But that it is not trulie vnderstood of him to whome he commended his flock which he redeemed (as S. Chrysostome saith) who therefore is his vicar and vicegerent here in earth, and also of his lausful successour in the same charge, secondarilye and by participation, none but contentious heretikes, who will see nothinge in the scriptures contrarie to their errour, doe, will, or canne denie.

P I L K.

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P I L K.

Doethis in remembrance of me, that is sacrifice; this is nowe the sence of the Roman church, shewe one father that tooke it soe, and you shall weare the garland.

C H A M P.

Stand to your worde, and the garlande will be mine by anie indifferent mans iudgment. Heare S. Ireneus who liued aboue. 1400. yeres agoe; *id est, qui ex creatura panis est, accepit, & gratias agit dicens: Hoc est corpus meum, & calicem similiter; qui est ex creatura, quae est secundum nos, suum sanguinem confessus est, & noui testamenti nouam docuit oblationem, quam Ecclesia ab Apostolis accipiens in uniuerso mundo offert Deo.* When he tooke that which is of the creature bread, and gaue thanks sayinge. *This is my boddy;* and likewise the chalice, which is of the creature which is with vs, hee confessed it to be his bloode, and taught a newe oblation of the newe lawe, which the Church receauinge from the Apostles doth offer it to God, thorough the whole worlde: These are his wordes: you will peraduenture say that here is no mention of these wordes (doe this) the exposition whereof is nowe in question. It is true that here is no expresse mention of them. But S. Ireneus epresslie sayinge that our Sauour Christ when he sayde *hoc est corpus meum*, taught a newe oblation of the newe Testament, declareth plainlie in what wordes he taught this oblatiō. For it beinge clear in S. Ireneus his doctrine, that our Sauour Chr. sacrificed his bodie and bloud at that tyme, it cannot be called into doubt, but he gaue to his Apostles by these wordes *doe this*, power and authoritie to doe the same.

P I L K.

What father euer conceived, drinke ye all of this, to be vnderstoode onlie of priests, and not of the people also, which nowe is the sence of

Ireneus
lib. 4. c. 33

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your holy mother.

C H A M P.

No man saith these wordes, *drinke ye all of this*, so to haue been spoken to the Apostells and consequentlie to priests, that the laytie is by diuine precept excluded, but that they may if the church (which all that will not be as publicans and heathens are bound to heare) thinke good, also drinke thereof, as they haue donne in some tymes and some places. But that these wordes are so spoken to the laytie, that they are commaunded to drinke of the Chalice, you cannot I thinke shewe anie one father that affirmeth it, much lesse the vniforme consent of the fathers. And therefore your obiection is altogether impertinent to prooue, that we leaue the interpretation of the fathers.

P I L K.

Anton. in sum. part. 3. cap. 5. in initio. Againe psalme the. 8. God putt all thinges vnder his seete, that is of the Pope, beastes of the field, that is men liuinge vpon the earth: fishes of the sea, that is soules in Purgatorie: fowles of heauen, that is soules of the blessed, which by Canonization the Pope may propose to be adored: name anie father if you can, that so dalyed and played with godes sacred worde.

C H A M P.

Name you anie one chatholike Doctor that geueth this interpretation of this place for the literall sence thereof, or if yon cannot, blush at your impertinencies, bringinge the morall or mysticall interpretation of one author, to prooue that catholikes leaue the vniforme literall interpretation of the scriptures geuen by the fathers. yea though this were geuen for the literal sence of this place, yet would it not prooue that we leaue the fathers interpretation of the same place: one passage of scripture, beinge capable of diuers

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diuers literall interpretations: so that your impertinencie appeareth yett more grosse.

P I L K.

As then the Iewes tyed themselves to their Rabbines, that they must receiue Whatsoener they teach, though they say the right hande is the lefte: so haue you captiuated your self in such manner to the sence of the Romane church, that one of yours is not asfayde to teache, *Hosius de* is anie man haue her interpretation of anie place *expresse* of scripture, though he neither knowe or *Dei ver-* vnderstande whether or howe it agree with *bo.* the scriptures, yett he hath the worde of god.

C H A M.

We doe not imitate the Iewes in adheringe to the churches sence of the scripture, as you idlie imagine, but we followe therein the expresse doctrine of our Sauour Christ, who telleth vs that he that will not heare the church is to be esteemed as a publican or heathen. whose doctrine if you did esteeme more then your owne fancie. you would not carpe at that sayinge of Hosius. which is true if the gospell itselfe which teacheth the like doctrine, be not fallie. *Matt. 18.*

P I L K.

As for the fathers we reade their workes, and geue God thanks for their labours, who haue cleared manie obscurities in the scriptures, defended the auntient doctrine of the church against the nouelties of heretikes, yett with their good leaues we passe by their interpretations, when they are dissonant from the scriptures, and willinglie imbrace them when they are consonant, tryinge their expositions by them, not them by their expositions; and in a worde euer deducing

E 3

tho

the sence of the scriptures from themselves.

CHAMP.

*Obscuritie
of scriptu-
res ack-
nowledged.*

It is well you here acknowledge some obscurities in the scriptures. Hereafter if I be not deceiued you will come to denie all such thinge as shall be noted when we come to the place if we goe so farr together. The honour you geue here to the fathers workes, is no other then you geue to the damnedst heretikes that euer wrote, so kinde you are vnto them. For that which anie heretike faith conformablie to holy scripture, you willinglie imbrace. And in one worde you deduce the sence of scriptures from your owne selfe-willed fancie, makinge it say what you list to belieue; and not belieuinge that which the scriptures say indeede.

PILK.

*Aug. cont.
Cresc. li. 2.
cap. 31.
Tom. 7.*

Not Without cause is there an healthfull ecclesiasticall Canon vigilantlie constituted, whereunto certayne bookes of the prophets and Apostels doe appertaine, which we doe not iudge at all, and accordinge to which we iudge freeilie of other letters of the faithfull or of infidels, saith S. August. So that beinge vrged with Cyprians authoritie, that these which were baptized in heresie or schisme were to be rebaptized, he answereth we offer noe wronge to Cyprian when we putt a difference betweene his letters and the Canonickall authoritie of holy scriptures: for (as he goeth on in the next chapter) I doe not accompte of Cyprians letters as Canonickall, but I weigh them by the bookes that are Canonickall; and what is agreable in them to the authoritie of diuine scriptures, I with praise intertayne, and what is disagreeinge, with his leaue I refuse,

CHAMP.

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C H A M P.

We neither compare nor oppose the fathers workes to the scriptures, and therefore these wordes of S. Aug. are as impertinentlie alleaged by you as all the rest you haue hitherto sayde: If anie one father teach anie thinge contrarie to the scriptures interpreted by the rest of the fathers and the catholicke church, as S. Cyprian of humane errour, and not of willfull obstinacie did, we receiue not his doctrine in that point. As S. August: in the 32. cap. here quoted by you expreslie saith in these wordes. *That which blessed Cyprian thoughte of the baptizinge of heresikes and schismatikes I receiue not, because the church doth not receiue it, for the which S. Cyprian shedd his blood.* Followe you S. Aug: example in refusinge the fathers interpretation in this manner & no man will finde faulte with you.

P I L K.

This freedome which S. Aug. sheweth, we protestants freele maintaine against the slaueerie of your popish spirits, knowinge what is due to men, and acknowledginge what is proper to gods holy worde, which we euer interpret out of it selfe, wherein we followe the direction of the aũtient priests and leuits that read the lawe vnto the people expoundinge the meaninge and gaue the vnderstandinge according to scriptures. Nehem.
8. 2.

C H A M P.

I wish with all my hearte (though you geue little occasion to hope it) that you woulde imitate S. Aug: aswell in this particular as in all other thinges: then woulde you with all humilitie and reuerence receiue and acknowledge the authoritie of the church in the interpretation of the scriptures, and not diabolicallie bragge of the brauenes of your spirits, that dare contemne the same. Hearken I pray you vnto S. Aug: wordes to Cresconius in the same

E 4

chap.

chapter cited by you; which seeinge you take noe notice of, it is an euident argument you haue noe greate desire to learne anie thinge of him; but to see if you canne picke anie thinge out of him for your purpose, which is to impugne him and the rest of the fathers. His wordes are these which may as properly be vsed to you, as he vsed them to Crelconius.

*Cone. Cres.
cap. 31.*

Put your selfe (saith he) in the church which is manifest S. Cyprian defended, and then may you alleage S. Cyprians authoritie for your doctrine. The same I say to you concerninge S. Aug: example, though you came neerer the imitatinge thereof the you doe.

You say you followe the direction of the priests and leuits in expoundinge scriptures. I finde nothing att all in the place quoted by you warrantinge your vsage of scriptures. But were it as you thinke, you must first prooue your selues to be priests or leuits, before you can take vpon you the charge of priests and leuits in expoundinge the scriptures. How would you answer that olde question put vnto such as you are well nighe. 1400. yeares agoe? *Vnde venisti? quid in meo facitis non me?* or if you will take vpon you as priests and leuits to expounde the scriptures beinge noe such men, those that desire not to be deceaued, will reiect your expositions as false and pernicious.

P I L K.

*Origenes
Hom. 25.
in Matt.
circa me-
dium.*

*Hom. 13.
in Gen.
Lib. de
Trin. p. 9.*

And thus the fathers teache vs, as Whatsoeuer golde is without the temple is not sanctified, so Whatsoeuer sence is without the scriptures, althoughe to some it seeme wondrousfull, yet is not holy because it is not contained in the scriptures. The scripture expoundeth her selfe, and suffereth not the heauers to erre, saith Chrysostome. He is the best reader, sayth Hylarie, that expecteth rather the vnderstandinge of

PARALLEL DISPARALLELD. 79
*of the wordes from the wordes themselves, then
imposeth it vpon them.*

C H A M P.

The sence of the church is neuer without the scriptures, as the sence of all heretikes is which impugne the church, and if the scriptures permitt not the hearer to err (as you say) in vaine are your explications: euerie hearer beinge as well able to vnderstande them as you ministers. You said not longe since that there are manie obscurities in the scriptures. and are they nowe so cleare that they permitte not the hearer to err? Doe you not see what absurdities you runne into, whilst you wrangle against the euident truth? And who I pray you is more like to take the sence of the scriptures from the wordes themselves, and not to impose it vpon them as you say out of S. Hillarie. then the catholicke church assisted to that end by the holy ghost?

P I L K.

*To conclude this point, sith the fathers often
roue at the sence of the scriptures, vnderstande
that literallie which is meant spirituallie,
and contrariwise, as your owne Bellarmine may
informe you, you shoulde haue donne well, to
haue followed the direction of your owne Canon
lawe: you must not fro without scriptures seeke
a sordayne and straunge sence, that so you may
confirm it with authoritie of the text as you
can, but of the scriptures themselves you must
receiue the meaninge of the truth.*

Lib 3. do
verbo c. 3.

Distinc 37
cap. relas.

C H A M P.

If the fathers roue at the sence of the scriptures (which saucie and vnseemlie terme you fallie father vpon Bellarmine) what shall I thinke you will doe? Hitt the marke directlie? what sencelesnes would that be, to thinke that men impugninge violentlie the church, which the scriptures testifie to be the pillas

pillar of truth, should be true interpreters of scriptures? Knowe you therefore, that whilst I followe the fathers interpretations of the scriptures which they either receiue from the church, or is approoued and not gainsayde by the church, I seeke not the sence of the scriptures from without them, but in them, by them, and most conformable to them, and so I followe punctuallie the direction of the Canon Lawe, as you aduise me, maruelling not a little that you should geue so good counsell to another, and followe it so little your selfe.

And now (Iudicious reader) would I intreate thee to turne over a few leaues backward, and take reuiewe of the short section of the manuall, sett downe as it is in Mr. Pilkinton, and then passe hardlie thy censure of vs both as thou shalt finde cause and ground. And particullar note I would haue thee to take howe pertinentlie, and directlie he impugneth that which ~~he~~ ^{the fathers} and effectually prooueth that which I would haue thee obserue thoroughe our whole dispute.

MANVALL SECTION 4.

Thirdlie that I expect and exact of him or them that shall goe aboute to answer this treatise, the sameround, sincere and direct dealinge, which I haue here vsed; Remembringe before all thinges, that he sett downe his faith in direct positions, and proceed in like methode as I haue donne for the rest. To whom I willingly graunt this large libertie about that which I haue vsed, that he tye not himselfe vnto the first. 500. yeres after Christ for the fathers interpretations, but that he take bouldlie. 3500. yeres, so that he bringe not condem-

ned

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ned heretikes for his authors, and with all
obserue the pointe followinge.

P I L K.

You may bouldlie sound the Triumphe before
the victorie, if you may prescribe your aduersa-
ries howe and what they shall answer you,
which if any of vs shoulde offer to your side, we
should presentlie be vpbayded with (fortissimi
milites) that on noe other condition dare en-
counter with our enemies, except we forbidd
them what weapons they would vse, and take
to our selues what we list. Neuerthelesse rather
then you shoulde complaine that you are wrong-
ged, if your desire be not accomplished, who car-
rie in your head Ticonius conceipt, quod volu-
mus sanctum est, therefore I am content to fol-
lowe your disorderlie order, and for the rest of
this paragraph doe as Antonie the oratour did,
who when he came to a troublesome pointe, lap-
ped it vp in silence: so on the contrarie, for the
easines of this to passe by itt, and proccede to that
which is of greater moment.

C H A M P.

It is not onlie lawfull but verie laudable and wel-
becseeming for anie man to demande equall condi-
tions of his aduersarie, which notwithstandinge I
haue spared to doe, yeldinge vnto you the libertie of
1500. for onlie 500. yeeres, which is in anie indiffe-
rent mens iudgment, ouer great aduantage. For the
rest of this section I will imitate your example lettin-
ge it passe in silence. For I will not be ashamed to
followe you where you goe right.

M A N V A L L S E C T I O N 5.

Fowerthlie that it shall not be to anie

purpose in way of answer, that anie aduersarie bringe another interpretation of some father vpon the places of scripture alleaged by me beside that which I haue brought. For it is not denyed that one and the same place of scripture, may be and is often diuerslie vnderstoode, not onlie of diuerse fathers, but of one and the same father. But if he will say anie thinge to the purpose in this kinde, he must bringe an interpretation contradictinge that, which I haue brought: and withall labour rather to prooue his owne doctrine, then to impugne that of the catholickes. For seeinge it is (as all men knowe) a farr more easie thinge to impugne anie doctrine, though neuer so true, then to prooue the same, (no truth especiallie of faith, beinge so euidentlie cleare, but that somethinge with shewe of probabilitie may be objected against it) it is not nowe expected that anie aduersarie should stand to answer those authorities of scripture and fathers which I haue alleaged for prooofe of the catholicke doctrine, or to impugne the same, but rather to bring others in prooofe of his owne. That the iudicious reader may compare our groundes in scripture both together, and by the viewe of his owne eie, try whether of them be more conformeable to gods sacred worde. And whē anie one shall haue produced his prooofes for protestantisme, in like manner as I haue in the behalfe of the catholicke reli-

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gion (if he can so doe) yett shall he gaine
no more thereby , but an euident demon-
stration against the cheefest groundes of
the protestants doctrine, that eitherto the
true and full decision of controuerſies in
matter of faith, is necessarilie required some
other iudgment or tryall, then the onlie
wordes of holie scripture, or else, that there
is no meanes at all to end matters of con-
trouerſies of faith, which latter neuerthe-
lesse to affirme, is no lesse iniurious to gods
wisdome, goodnes and power then to say
that he hath provided no sufficient meanes
for men to knowe the way to saue their
soules. For both parties bringinge scriptu-
res for themselves, who shall finallie deter-
mine whether of them doth applie the sayd
scriptures more sincerelie, and according to
theire true meaninge ?

P I L K.

Your demaundes doe so crosse one another, as
if your thoughts had been at warres together.
First you prescribe your aduersarie howe he shall
answere you, not by bringing another sence of
anie sather vppon the place of scripture alleaged
by you, but a cōtradictorie. And the you forbidde
him to answer either scripture or sather vrged
by you, but to fortifie & prooue his owne doctri-
ne. But you must be cōtēt whether you wil or noe
to suffer your aduersary to vnmaske your fraude,
and to open the vayle of your cunninge dealing,
both in your doubtfull positions and impertinent
allegations

allegations, by shewinge the native sence of the scriptures euen from the fathers, to haue no concurrence with your imaginations, but to contradict them: and then he will be content to acquainte you with the groundes of his doctrine (which either ignorantlie you mistake, or purposelie peruert) which beinge paralleld with yours, the reader may iudge on which side the truth standeth.

CHAMP.

Your head is so full of crochets that you imagine my wordes to crosse one another; or elsie you say so onlie to make your lesse heedfull reader to thinke so vppon your credit. I neither prescribe to mine aduersarie how hee should answer mee, neither doe I forbidd him to answer either scripture or Fathers alleged by me as you are pleased to faine out of your owne braine (which notwithstandinge if I hadd donne, yett hadd there been no crossinge betwixt those things as euerie man may easilie see) but I tel him what manner of answer wil be to the purpose, and what will not, and further I require he should first sett downe his owne beleeve with the prooffe thereof out of the scriptures; which two things doe not crosse one another in anie mans iudgment but yours, & besides, the reasō which I geue both for the one and the other is clearelie good and true. For your unmaskinge of my fraude, spare it not in gods name; and I promise you that if you discouer but one quarter of those blottes and blemishes in my face, that I haue already donne in yours. I will hide it for ever that it neuer appeare in publike more. But nowe I will hearken howe you wil performe the greates things you here promise.

PILK.

*But this is no parte of your meaninge at all,
that*

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that your reader should srye by the scriptures as the Bereans did, and so rest himselfe satisfied.

C H A M P.

My meaninge (good Sr.) is that the reader should seache the scriptures alleaged by me in prooffe of the catholicke faith, and tr'e whether he finde them not so as I haue cited them, which the Bereans did. & hereby he shall finde the chatholicke doctrine to be trulie grounded vppon the holy scriptures and conformable vnto them, as the Bereans did finde S. Pauls doctrine to be: though they were bounde to belecue his preaching without that research.

P I L K.

But your drifte is, after you haue sett the scriptures together by the eares, to thrust vpon him the authoritie of the Pope, who must finally determine on which side the sence of the scripture bendeth, and then I doubt not but you shall winne the day.

C H A M P.

My drifte is to make the reader see that the catholike faith hath true grounde in the holy scriptures, and if you or anie other will shewe the same for your newe doctrine, the reader must necessarilie see that he must finde somes meanes to knowe to whether side the true sence of the scriptures doth trulie agree: And if he finde that the Pope who is cheife & head of all those to whom our Sauour sayde, *he that hearsh you, hearsh me.* geueth sentence for the alle-gations on the catholicke side (as you confesse, there is no doubt but he will) If he haue anie true care of his soule, he will beleue and followe that partie.

P I L K.

For thus you carrie the matter, When both parties haue brought scriptures for themselves

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selues, it must necessarilie followe, that either
abere remaineth some other iudgment for the full
decision of controuersies, besides the onlie wor-
des of holy scripture, which is against the chee-
fest groundes of protestants doctrine, or else there
is no meanes at all to compose controuersies:
this latter is vnttrue, the former therefore is
certayne, that there must be a iudge finallie to
determine, with whome the true meaninge of
the scripture is.

CHAMP.

You haue once sayde true; this is my argument in
deede: But lett me heare what you say vnto it.

PILK.

This iudge you conceale, but your fellowes
proclayme it with Stentors voice, to be the Pope.

CHAMP.

This iudge both I and all my fellowes belecue to
be the catholike church, whereof we also belecue
the Pope to be the cheefe pastour, head and gouer-
nour vnder our Sauour Christ, what will you obiekt
against this?

PILK.

Looke backe a litle and see the falshoods
and fraude wherewith you would intangle your
reader, and blush for shame, where is that
ground of protestants to be founde, that onlie the
wordes of scripture are sufficient for decision of
controuersies of faith? in what treatise extant?
by what man written? where euer to be reade?
informe vs if you can, if you cannot learne of
me. You may read them on the backeside of
Constantines Denation, when you can authen-
ticallie proue the one, I will beleue you canne
shew

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shew me the other. In the meane while I cannot be perswaded, that euer you reade in anie protestant treatise that the onlie wordes of scripture are iudges of controuersies of faith, opposing the wordes vnto the sence, as you vnderstande it in this paragraph. For the common current of protestants doctrine is, that the sence, not the wordes is iudge, which you cannot be ignorant of, except you be a nauice in controuersies; sith the learned protestants so explain themselves when they sett downe the state of this question betwixt papists and them.

C H A M P.

You followe your owne foolishhe fancie so hotlie, that you doe not see whither you runne. I neede not goe so farr as Constantine his Donation to prooue that which I say of your doctrine touching the iudge of controuersies, your owne sayings if you dare stand vnto them shall serue my turne for that purpose. But before I come to that. I woulde knowe of you why you make such an abrupt and extrauagant transiſion, that hauinge in the one halfe of your period said whom we make the iudge of controuersies, in the other halfe you turne your selfe hotlie vpon me, for sayinge you make the wordes of the scripture iudge of the sence. If your thoughts had not beene at iarrs together as you say of myne, you would neuer haue made such a lumpe in one periode, nor yett in two, without some greater note or warninge geuen to the reader: but this is a light faulte in your discourses. And howe to the point in hand

Doe not you with the rest of your fellowes putt for a certaine ground, that the scriptures are the onlie iudge of all controuersies of faith? And doe not you yett putt for another ground, that the sence of the scriptures is not to be sought or taken frō with-

out the letter of the scriptures, not opposinge the letter to the sence as you falselie say I meane, but seekinge and takinge the sence from the letter onlie? Is not this your doctrine, in this verie section? you cannot denie it vnlesse you haue a face to say and vn- say at euerie turne. Cast vp therefore once more your owne cardes, and see what other ludge you make of controuerfies besides the onlie wordes of scripture. Therefore either blush your selfe, or if your face be so brasen that you cannot, bidd some other blush for you, that you either vnderstande not your owne doctrine, or are ashamed to acknow- ledge and maintaine it. I knowe to what end is all this florish of wordes; to raise vppe a little smoake before your readers eies, that you may steale away and leaue the difficultie (which you knowe pressest you harde) vtouched, you shall not scape so I wisse.

P I L K.

If then there appeare a varre in the scriptures that some of them are opposed to others, as it felt out betweene the auncient Bishoppes and the Arrians, betweene the Catholikes and Dona- tists, betweene Pelagians and godlie teachers, and nowe betweene you and vs, that on both si- des they are produced, a iudge must be sought for to reconcile them. Who is that? not a Chri- stian, for he is partie on the one side or the other, not a pagan, he knoweth not the misteries of Christianitie, not a Iewe for he is an enemy to Christian Baptisme: on Earth there can be foun- de noe iudgment, saith Opatius. But why doe we knocke at heauen when we haue in the Gospell his testament? for here earthlie things may be compared to heauenlie. See howe we may come to the true sence, not by seekinge vnto the Pope,

not

Opatius l.
5. contr.
P. 111.

PARALLEL DISPARALLELD. 29

not by resting vpon determinations of counsels,
not by setting on Traditions, but by flying vnto
the Testament. For as the same Optatus goeth
on, Christ hath dealt with vs as an earthlie Fa-
ther, who hauinge manie children ruleth them
all so longe as he liueth, noe testament so longe
is necessarie: euen so Christ so longe as he was
present vpon earth (although he be not
wantinge) gaue in charge vnto the Apostles,
whatsoeuer for the tyme was necessarie. But as
an earthlie father feelinge himselfe in the con-
fines of death, fearinge after his decease; his
children will contende and breake peace, calleth
witnesses and from his dyinge breast draweth
his Will into lastinge tables; and if there fall
out anie contention amonge the brethren, they
goe not to his tombe, but seeke his testament,
and so he that quietly resteth in his tombe, spea-
keth still from the tables as if he were aliuie. He
whose testament we haue is in heauen, therefore
lett his Will be sought for in his gospel as in a
testament, for these things which presentlie yee
doe, he foresawe that yee would doe.

C H A M P.

Because these sayings of Optatus, haue the same
meaninge with that of S. Aug. which immediatlie
followeth, it shall there appeare howe litle they ser-
ue your turne. Here are onlie to be noted these wor-
des of his. On earth there is founde noe iudge: By
which wordes he excludeth not all iudgment vpon
earth, for so should he exclude the testament also it
selfe, but he excludeth all earthlie or humane iudg-
ment as vnfit and vnable to decide differencies of
faith, of which sorte the iudgment of the church is

Is. 16. 13.

not. For shee is the pillar and ground of truth perpetuallie assisted by the holy Ghost, which teacheth and suggesteth to her all truth.

P I L K.

In Psal.

21. expo. 2

prope finē.

S. August: runneth the verie same course & almost vseth the same wordes as if he had taken them out of Opatius? We are brethren (saith he) Why doe we strue, our father died not intestate, he hath made a testament, and so died; men doe strue aboute the goods of the dead, till the testament be brought forth, When that is brought, they yeeld to haue it opened, and read; the iudge doth hearken, the counsellours be silent, the crier biddeth peace, all the people are attentiuē that the wordes of the dead man may be read and heard, he lyeth voide of life and feelinge in his graue, and his wordes preuaile. Christe doth sitt in heauen, and is his testament gainsayde? open it, lett vs reade it, We are brethren, Why doe we strue? let our mindes be pacified, our father hath not leste vs without a testament, he that made the testament is liuinge for euer, he doth heare our wordes, he doth knowe his owne worde, Why doe we strue?

C H A M P.

S. Aug: by these plaine wordes of the psalme. *Reminiscentur & conuersentur ad Dominum omnes fines terra. Et adorabant in conspectu eius uniuersa familie gentium:* as by the confessed testament of the father, prooueth that the Donatists haue noe right to the inheritance of the church (which they contrarie to the testament of God expressed in the psalme) say was onlie in a corner of the world amongst them. Who notwithstandinge were not

come

PARALLEL DISPARALLELD. 89

come to that degree of ſeclſnes, as to ſay the church was inuiſible as the proteſtants doe. Iuſtie therefore did S. Aug: prouoke the Donatiſts in this pointe to the tryall of the teſtament; as alſo the catholikes doe the proteſtantes in the pointe of the reall preſence, and diuers others. Which tryall notwithstandinge is not ſufficient where either ſcripture is oppoſed to ſcripture, or it is not agreed vpon which is the ſcripture it ſelfe, as it happeneth betweene the catholikes and proteſtants, as ſhall more amplie appeare by and by.

P I L K.

And S. Ambroſe more auncient then both, to Gratian the Emperour; Beleue not Emperour our Argument, and our diſputation, let vs aſke the Scriptures, let vs aſke the Apoſtles, let vs aſke the Prophets, let vs aſke Chriſt, What ſhoulde I adde more, let vs aſke the Faſter; of whoſe honour they ſay they are Iealous.

Ambr. de
ſide ad
Gratia. l.
1. cap. 4.

C H A M P.

Sr. you alwaies ſpeake beſides the purpoſe. The queſtion betweene you and me, is not whether the ſcriptures vnderſtoode in the ſence of the church are not ſufficient to decide anie controuerſie in faith, and namelie that whereof S. Amb. diſputeth, which is not denyed vnto you: but whether the ſcriptures leſte vnto the interpretation of either party contendinge, are a ſufficient iudge to end all controuerſies in faith. In which queſtion I defende the negatiue, and you the affirmatiue if you will yett contend anie more. Theſe teſtimonies therefore of the fathers as well of S. Ambroſe as thoſe that went before and alſo that followe, are alleaged beſide the queſtion, and altogether impertinentlie as all the reſt of your ſayings for the moſte parte are.

P I L K.

A Gentile ſometh and ſaith I woulde be a

F 3

Chriſtian

Chris. 33. Christian, but I knowe not which side to cleau
 in a lla vnto, manie dissentions are amonge you, and I
 prope finē. cannot tell which opinion to holde, euerie one
 saith, I speake the truth, and the scriptures on
 both sides are pretended, so that I knowe not
 whom to beleue. To this Chrysostome replyeth;
 trulie this maketh much for vs, for well might
 you be troubled if we should say we rely vppon
 reason, but seeinge we take the scriptures which
 are so true and playne, it will be an easie matter
 for you to iudge; if anie consent vnto them, he
 is a Christian, if anie goe against them, he is
 farr from this rule.

CHAMP.

This allegation of S. Chrysost. is not onlie imper-
 tinent as all the rest are, but fraudulent and proceed-
 inge of a minde nor willinge to finde out the truth,
 but to deceiue the reader. For the wordes immediatlie
 followinge and lesse out by you (Mr. Pilkinton)
 propose directlie the question which nowe is in
 hande, and the answer thereof followeth also con-
 sequentlie. *Quid igitur* (saith S. Chrysost.) *What*
therefore if he say, that the scripture hath in this sort:
and thou sayest another thinge, explicatinge the scrip-
tures otherwise, and drawinge thire sence to fauour
thee? Loe here the question in controuersie be-
 weene Mr. Pilkinton and me. Howe doth S. Chri-
 sostome answer it? doth he send vs to the scrip-
 tures for decidinge thereof? no such thinge, but he
 geueth diuerse rules or markes whereby he that is
 in doubt whether parte to followe, may iudge who
 hath the true sence and meaninge of the scriptures.
 And after one or two rules he addeth this: *Es au-*
tem manifestius dicam: but that I may speake more
plainlie; they (to witt heretikes) haue certayne men
of whom they are named: for the self is named of the
 author,

PARALLEL DISPARALLELD. *By*
author, but wee (to witt the catholikes) haue not
our name of anie man And a little after answeringe
 to the same question more fullie he addeth. What?
 are we cutt off from the church? haue we Archehe-
 retickes? are we surnamed of anie man? haue we a
 caprayne (anie particular man) as, these haue Mar-
 cion, these Manicheus, a thirde Arius, and other he-
 resies haue their sect masters. (As Lutherans haue
 Luther, Caluinists haue Caluin and the like). And
 though we haue the name of anie one, yet it is not of
 the father of anie heresie, but of those who are our pa-
 flours and doe gouerne the church. We haue no
 Masters vppon Earth (as all heretikes haue) God
 forbidde, we haue one in heauen. Thou wilt say that
 they pretende the same. But they haue a name that ac-
 cuse th-m, and giueth them their names. Thus saith
 S. Chrysostome, whereby it appeareth not onlie how
 impertinent or fraudulent Mr. Pilkinton is in his al-
 legations, but also of what moment the auncient fa-
 thers esteemed the argument taken from the surna-
 mes of sects, for the discouerie of their heresies and
 false doctrines.

P I L K.

Loe in these cases wherein scriptures were
 produced on both sides the fathers fledd for reso-
 lution vnto other scriptures, where it appea-
 reth your inference to be without coherence,
 that if there be not a iudge without the scriptu-
 res, God hath not provided sufficient meanes to
 saue mens soules, seeinge that composinge of con-
 trouersies, reconcilinge of differencies, clearing
 of doubt, manifestation of truth, is not from
 without to be fetched, but in the testament it
 selfe to be learned, that we may knowe scriptu-
 res, and them onlie to be the supreme iudge from
 whence decision of doubt in matters of faith is

CHAMP.

Marke iudicious reader whether this be anie other thinge, then that which I sayde in this section. *One chiefe ground of the protestants doctrine to be, that the wordes of the scripture are the iudge of all controuersie.* For the which Mr. Pilk: hotly reprehendeth me of fraude and falschodde. See his wordes a little before at this marke † in the margent, and maruell at his witt, iudgment and memorie: Nowe to the purpose. Noe one of all the testimonies alleaged by you doth say, that where scriptures are produced by both partes, they are sufficient to decide the controuersie. Though I doe not denie, but for the moste part the inequality is so greate in the catholike partie (as it also falleth out in the cause betweene the protestants and catholikes at this day) that anie man of indifferēt witt, iudgment and desire to find out the truth, may see on whether side the scripture standeth. But that they are not absolutelie sufficient where there is obstinacie on anie side, I shall make your selfe to confesse (though peruerse enoughe) or else I shall much maruell, & that by the verie example vsed by S. Optatus and S. Aug: and approoued here by your selfe. Put therefore the case, that the children of a deceased father contend aboute the inheritance, euerie one of them challenginge it as appertayninge to himselfe, & in prooffe or confirmation of his clayme alleageth the testament and will of his father, which he protesteth to be cleare for him, and against his competitours, beinge rightlie vnderstoode, persisting most stifiy in his opinion and in defence of his right clayme, as he is perswaded. The case beinge putt thus (which is the verie same with ours in the controuersy of religion) wll you say in the sinceritie of your hearte, that the sole will or testament of the father is a sufficient iudge to decide this difference and to bringe the parties to an accorde? And that there needeth not anie other iudge or arbiter to deter-
mine

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mine vpon the true sence and meaninge of the fathers will, whereby . they all pretende to make their clayme, and to grounde their title? you will not I thinke say, yea , to this question . And well I wote that were the case your owne betwixte your selfe & your bretheren concerninge a temporall inheritance, experience (which though shee be the mistres of fooles, is not for all that a foolish mistres) woulde teach you that it is a meere Paradoxe to maintayne that the sole testament of your deceased father, could in this case decide the controuersie amongst you his disagreeinge children. So that the example brought by your selfe out of the fathers, is prooued to make manifestlie against you.

Which will yet be much more cleare , if the case be putt as it is indeede with vs , that these brethren doe not only contend aboute the true sence and meaninge of their fathers testament , but also aboute the testament it selfe, the one contestinge the whole writinge contayned in the booke vnder the title of his will to be his true testament , another not receiuinge the whole, contendeth diuers partes and parcells not to belonge therunto. And another yett reiectinge more, as it falleth out betweene vs and the protestants, Caluin castinge out of the testament of God, five whole bookes besides some large partes of other bookes , which the catholikes belique to appertayn to his true testament. Luther reiectinge besides these, diuerse other whole bookes. The case therefore beinge thus, howe is it possible that the sole written testament of God shoulde decide the controuersie betweene these competitors, and bring them to an accorde? who doe not agree so much as in what bookes or writings the testament is contayned, so farre are they from beinge at accorde of the true sence and meaninge thereof.

It is therefore no other thinge to say in this case, that the scriptures must iudge all controuersies , then to say that the controuersie it selfe, must be iudge of
the

the controuersie, which is more then madnes to thinke. For the controuersie beinge not onlie what the scripture saith, or meaneth, but also what is scripture, it is all one to say, that scriptures must iudge and decide all controuersies, and to say the controuersies themselues must decide all controuersies. Againe seeinge you Mr. Pilkinton, seeme to geue so much to holy scripture as to be able and sufficient to decide all doubtes and determine all differences in matter of faith, Why doe you not hearken vnto them when they send you to the churche and to the pastours, and doctours thereof, as to liuelie iudges, hauinge the keyes of knowledgē to vnderstande the scriptures? But you desiringe nothinge lesse then to come to a iust and competent tryall of your cause, holde your selues close to that principle, by which the most detestable, vile, and contemptible heretike that euer was may maintaine his heresie, without beinge conuincd thereof; as I toulde you before of Legat, which instance you can neuer answer nor satisfy, and which onlie is sufficient if you were not obstinately peruerse) to make you ashamed to maintaine so senseles a Paradox, and so euidentlie contradicted by perpetuall experience in all ages.

Your last shifte or euasīō of interpretinge scripture by scripture, vnles there be some agreement, or certaintie of the scripture interpretinge, more then of the scripture interpreted, which abstractinge from the iudgmēt of the churche cannot be had, is a meere mockerie, and, like as if a man would measure one peece of veluett, ^{by another} the measure whereof is as vncertaine as that of the former.

And to conclude this section, it beinge in question betweene the catholikes and protestants who is to be iudge of controuersies in faith (yea the roote and key of all controuersies, which beinge ended or decided all the rest would haue easie decision) you affirminge the scriptures to be this iudge and pretend to prooue this by scripture, as al other thinges to be beleueed,

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beleueed, you are bounde by your owne doctrine, to shewe it out of scripture, which when you shall doe, we will yeelde vnto you in all the rest of the controuerfies betweene vs. But seeinge you can neuer doe this, why doe you not yeelde to vs, shewinge you out of manifest scripture the authoritie of the church to decide controuerfies? You say the church is a partie and therefore no competent iudge. But this hauinge been the cauill of all condemned heretikes, and as truly alleaged by them as by you, this plea is no more receiueable in you then in them. And tell me I pray you, the kinge is he not partie in all pleas of felonie or treason that are brought into his courtes? yes verilie. And yett none euer yet thought of anie such plea, as to appeale from the iudgment geuen in his name, and by his soueraigne authoritie in such cases: Albeit the iudgments geuen in his courtes are farr frō beinge so assuredly iuste & equitable as are the iudgments of the church, which hath the infallible promise of the holy ghostes assistance in her decisions and determinations. You are therefore fast taken which way soeuer you turne your selfe, and this inference of myne: *That if there be no other iudge of controuerfies besides the scriptures, God hath not provided sufficient means to save mens soules,* which you say is without coherence, doth necessarily followe vppon that supposition, that heretikes and namelie protestants, doe produce scriptures, in prooffe of their false doctrine, as catholikes doe for their orthodoxe believe, if there be no other iudge to decide the controuerfie but only the scripture, which inference you haue laboured (but all in vaine) to overthrowe as the indifferent reader will easilie iudge.

MANVLL SECTION 6.

Fiftlie that whereas before I can prooue anie point of Christian beleife by scriptures, I should first by good order prooue that there is an holy scripture, and secondlie in what

what bookes of the Bible it is contayned: yet becauſe neither of theſe two canne be prooued by ſcriptures, vnleſſe we beleue ſome ſcripture without prooſe, therfore that I may prooue theſe pointes of faith wherein the Romane Catholicke church doth differ from the proteſtants, by holy ſcriptures (which our aduerſaries vrge me vnto) I muſt neceſſarily to ſatisfy their diſorderlie deſire, proceede diſorderlie, and ſuppoſe that for truth without prooſe, which requireth moſt to be prooued. I ſay without prooſe, if no prooſe be good but that which is made out of ſcripture.

P I L K.

All questions are not to be diſputed of, ſaith Aristotle, but only thoſe whereof man deſireth a reaſon, that is not worthe of puniſhment or lacketh ſence. For if anie demaunde whether God is to be worſhipped, or our parents to be loued, he deſerueth ſtripes, or whether ſnowe be white, he lacketh ſence. This queſtion of yours, whether the ſcripture be gods worde, tendeth to Atheiſme and deſerueth puniſhment, rather then anſwere.

C H A M P.

In the precedent queſtion, to auoyde the authority of the churches iudgment expreſſie teſtified in the ſcriptures, you laboured to maintaine this paradox, that notwithstanding ſcriptures were produced for either partie of anie controuerſie, yett the controuerſie might be fully ended and decided by the ſcriptures alone, without anie other iudge decidinge or determininge whether partie vſed the true ſence and

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PARALLEL DISPARALLELD. 93

meanings of the same scriptures. Nowe in this section to auoyde the Authoritie of Traditiones expresse also taught in the scriptures, you goe aboute to maintaine another paradox no lesse improbable, to witt, that it is so clearlie manifest not only that there is a written worde of God, or holie scripture, but also in what booke it is contayned, that to moue question in either tendeth to Atheisme, and deserueth punishment rather then answere, lett vs see howe you make good this your paradox.

P I L K.

But least you shoulde triumphe before the victorie, I answere, that as in all humane artes there be certain principles, which are knowne of theselues, without anie farther demonstration: So the verties that are contained in the Cannon of the Bible, are the principles & foundations of diuinitie, and receiue not authoritie by other things whereby they may be demonstrated, saith *In 1. Senci q. 1. art. 3.*
Cameracensis.

C H A M P.

Ignorance in the rudiments of Philosophie maketh you abuse your tearmes egregiously. For what principles of artes or sciences (I pray you) are those that are beleueed for themselves? none certainlie. For the principles of all naturall knowledge, are either euidentlie knowne by the light of nature, and not beleueed, or they are beleueed for the authoritie of a higher knowledge, and not beleueed for themselves. The verities contayned in the Bible are beleueed, not for themselves but for the authoritie of God reueilinge them, who onlie is truth it selfe, and beleueed for himselfe, of whome and from whome they receiue authoritie, and haue it not of themselves as you falselie affirme. But you say they cannot be demonstrated by other principles. It is true for none but the phreneticall or phanaticall Manicheis
did

De villi-
gate cre-
dendi.

did desire or expecte demonstration in matter of faith. Which as S. August. saith, is grounded vppon authoritie, as knowledge is vppon reason, we demaunde therefore of you some authoritie whereby we may reasonable belecue the verities containd in the Bible to haue been reueiled by God, without which authoritie we cannot securely belecue them to be gods worde.

PILK.

Prolog. in
magist. 9
3. art. 2.
Aug 6.
confess.
cap. 5.

Cont. epist.
Funda.
cap. 14.

Then if the scriptures be principles, as it is confessed on both sides, it followeth that they are immediate & indemonstrable, as al other principles are in their sciences, where of they are principles, but these more then others, because they are primæ veritatis. And as the first good for it selfe is to be loued, so the first truth for it selfe is to be beleued saith Aquinas. And therefore it is so farr from beinge requisit to prooue the scriptures, that S. Aug. saith they are not to be hearde, who shoulde say, howe doost thou knowe these bookes to be ministred vnto mankinde by the spirite of the onlie and most true God, for this thinge is especially to be beleued? Whereupon in another place speakinge of the faith wherewith we beleue the scriptures, he willet vs to followe those, who inuite vs first to beleue that which we are not able to conceiue, that beinge made more ströge in faith, we may attaine to vnderstande that which we beleue, God himselfe confirminge and inwardlie inligthenninge our mindes and not men. This is sufficient to shewe that neither arte nor order requireth at your bandes to prooue the scriptures, as you disorderlie imagine.

CHAMP.

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CHAMP.

The scriptures or verities conteyned in them are confessed to be principles in respect of all Theologicall conclusions deduced from them, and therefore in respect of them they neede no farther prooffe to anie christian diuine that beleeueth them to be the worde of God. But they are not principles in respect of the articles of our faith in generall, but are themselves to be beleued for the same authoritie of God reueylinge, as all other articles of faith are.

And that they are not necessarie principles of the articles of our faith, it is manifest by that, before the scriptures were written, the churche of God beleued manie of the same articles which nowe it beleueth. Therefore when you say the scriptures or verities contained in them, are *prima veritatis*, if ignorance (though grossse and not to be excused in a doctour of diuinitie) doth not excuse you, you will make the scriptures not onlie to be gods worde, but also to be God himselfe. For besides him there is no *prima veritas* which is to be beleued for it selfe, as vppon better consideration (I thinke) you will not dare to denie.

Seeinge therefore the scriptures are not *prima veritatis* or first truthe, but the testimonies wordes or verities reueiled by the first truthe, they are not, euen by your owne grounde to be beleued for themselves, but for the truthe and authoritie of the first veritie God himselfe, of whose reuelation we must haue sufficient grounde before we canne securelie and prudentlie beleue the scriptures to be his worde. That which you bringe out of S. Thomas, maketh euidentlie against you (so iudicious are you in your allegations.) For the scriptures beinge not God, they are not the first truth, and therefore not to be beleued for themselves. S. Aug. in the first place maketh also against you, sayinge that the scriptures are to be beleued to bee of gods spirit and not to be knowne. For to beleue this he recur-

acth

reth not to the scriptures themselves, but to the authoritie which they had obtrayned through the whole worlde. The second authoritie of S. Aug. is wholie impertinent to your purpose, as the reader thought but of meane iudgment will easilie discern. Hee sayinge nothinge that soundeth as if the scriptures were to be beleueed for themselves, or without other authoritie. And therefore thus farr haue you laide nothinge that may satisfie this assertion of the Manuall, that in the orderlie proceedinge in this present pointe, the scriptures shoulde first be prooued: but you will peraduenture satisfie better hereafter.

PILK.

Yet further to satisfy you I answered, that the scriptures doe sufficientlie prooue themselves, and these and these bookes to be the scripture, both by that inward light that is contained in them, and that outward operation that they haue in vs. For first they are a lanterne to our feete, and a light to our path, a candle that shineth in a darke place. And as a light doth discover those things that are in darkenes and demonstrateth also it selfe vnto the eyes (saith Aug.) so doth the holy scriptures by that conatural light that is in them, manifest themselves vnto those, whose vnderstandinge is enlightened to beuolde them. Which if you cannot perceiue, desire God to remoue the scales from your eyes, as he did from Paul; for this is a case so cleare that Stapleton graunteth it, credenti, scriptura seipsam probat & commendat.

CHAMP.

All this proueth noe other thinge, then that to christians and catholikes who belieue the scriptures to be

Psal. 119.

105.

2. Pet. 1.

19.

Tract. 35.

in Ioan.

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to be the worde of God and vnderstand it in the sence of the church, they haue all these properties of light, lampe, and lantern, and this is it which Stapleton expressely saith, if thou had taken but verie ordinarie heede to his wordes.

But to say that either to a Pagan who beleeueth not the scriptures to be Gods worde, or to an heretike, who vnderstandeth them not in the sence of the church but accordinge to his owne fancie, they are such as doe manifest themselves to be the worde of God, is a most sencelesse Paradox contradicted by manifest experience, not onlie in Martin Luther and all his disciples, who as you knowe reiect diuerse bookes receiued by Caluin, and his followers: but also of the auncient and holy fathers, who did not vniuersallie receiue as Canonically Scripture, all such bookes of the newe testament as now are receiued by you. And yett none of all these I suppose you will say, wanted light to see that which is manifest of it selfe.

P I L K.

Againe they are knowne by their operation in vs, for the worde of the Lorde is pure, and conuerteth the soule, a two edged sworde Heb. 4. 12. a verie fierie worde psal. 119. 14. Which purifieth the soules, inflameth the affections, enlighteneth the vnderstandinge, and so softneth the heart of the hearer, that it frameth it fitt to all goodnes. Which noe other worde or worke denieth by the witt of men or Angells canne doe. Where vppō Lactātiū speakinge of the difference betweene the doctrine of the gentill & of the church, saith, that the wisdom of the Philosophers doth not roote out vice, but hide it: whereas a fewe precepts of God, so change the whole

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man,

man, and mould him a newe by tassing away the ould, that one would not thinke him to be the same. Geue me a man that is Wrathfull, euill tongued, vnbridled, by a fewe wordes of God I Will make him meeke as a lambe. Geue me a conetous, auaritious and tenacious man, I Will restore him liberall, and distributinge his money With his owne handes. Geue me a man fearefull of sorrowe and death, he shall contemne crosses, fires, dangers, bulls &c. By one lauer shall all malice be expelled, such is the force of diuine Wisdome that beinge powered into the brest of man, it expelleth folly att one blowe that is the mother of all vices. What man then that hath his hearte thus mollified, his Will rectified, his vnderstandinge cleared, and his whole course suddenly altered, can deliberatlye doubt of the scriptures, seinge Christe himselfe teacheth vs thus to knowe them. If anie will performe the Will of his father, he shall knowe of the doctrine Whether it be good or noe.

Is. 7. 17.

CHAMP.

In whome I pray you doth the scripture worke these effects you haue here so industriously numbred vp? in those that beleeeue them not to be true, or to be the worde of God? you will not say so I suppose. Why doe you therefore bring these arguments to prooue the scriptures to be easily knowne to be gods worde, that they are manifest of themselues, and neede not to be prooued? Because you will euer be impertinent not knowinge what you say, nor what you shoulde prooue, and yet are you so full of bable that you will still be talkinge. If one shoulde aske your aduise, howe he might knowe good Phisicke

and

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and you shoulde say vnto him, it is an easie thinge to knowe that. For that phisike which cōforteth nature, expelleth diseases, and restoreth health is certainlie good phisicke, doe you thinke he shoulde be much wiser for your aduise? whatsoeuer you thinke. I knowe he shoulde be as wise as he was before. Such is your directions to knowe the scripture, vnto such as doe not alreadie knowe or beleeeue them. And seeinge our Sauour himselfe prescribeth as a necessarie rule to knowe the scriptures, the performance of his fathers will, before his doctrine canne be vnderstoode (as you well note but stil against your selfe) it is euident that they are not so cleare of themselves nor yett so easie to be knowne, as you pretend. For that doctrine which must first be practised by humble obedience, before it can be vnderstoode or knowne to be of God as our Sauour faith of the scripture, noe man that is not deuoyde of all iudgment wil say, is easie to be knowne euen by it selfe.

P I L K.

I might add all those arguments which both the fathers and schoolemen produce out of the scriptures themselves to prooue them the offspring of God, which if they be stronge against gentiles, I knowe not howe they should be weake against you, vid. the maiestie of the doctrine, the simplicitie and puritie of the stile, antiquitie of the bookes, truth of oracles and predictions that manie ages after held their complement, with sundrie other to the like purpose, but I passe by them and shutt vppe this pointe with that speeche of your Stewchur.

C H A M P.

You were well aduised to passe by all such arguments of the fathers and schoolemen as woulde nothinge serue your purpose. I woulde you had been

so aduised from the begininge, for soe shoulde I not haue hadd the labour and paynes to transcribe so manie impertinencies of yours as I haue been forced to doe hitherto. The arguments which you here mention taken by themselves, are far from makinge anie sufficient grounde to builde our faith vppon, though they are probable and prudent considerations and ioyned with the authoritie of the church and tradition, wherby we receiue the scriptures, they are not without some force to persuaide the bookes of the holy Bible, to be gods worde, and to be written by his inspiration. But take you experience of them in your selfe, and see whether they are sufficient to persuaide that the bookes of **Wisdom**, **Ecclesiasticus** and the rest receiued generallie by the whole church, and namelie by the fathers and schoolemen (whose authoritie here you seeme to vige) for canonicall, are trulie gods worde and written by his holy spirit. And if you finde them not sufficient groundes for these, why woulde you intrude them vppon vs as sufficient for the rest? But lett vs heare what you bringe out of our **Stewchus**.

P I L K.

*Stewchus
et usmopera
in princip.*

They which thinke the authoritie of hoie scriptures, whereunto all the worlde nowe as- senteth, to depende vppon the readers faith, and not to bringe with them certaine diuine and most potent reasons, that draue vnto them the iudgements of greate mindes, are therefore de- ceined, because they are not of theire number, whose mindes both by naturall goodnes and continuall exercitation of wisdom, doe pruden- tie apprehend the highest and truest things: Whereas if anie haue that wisdom geuen him to esteeme the greatnes of things as they de- serue,

serue, he shall feele the weight of diuine oracles to be so greate, that the pronounciation of them onlie would suffice to begett a most firme and suddaine faith.

CHAMP.

The whole space of a thousand and five hundred yeeres geuen you to take your testimonies out of, might haue sufficed without alleaging of moderne writers, and those of small note and lesse authoritie. Stewchus is an author not wholly receiued, and the booke cited by you is put in the index of bookes to be amended or corrected: and therefore the testimonie thereof though it were otherwise most formall (as it is not) is of noe authority against vs. And truelie I wonder you are not ashamed to bring such stuffe for the prooue of your faith and doctrine. And that in such sorte as you haue lett passe all other and made choyce of this as of moste strength and force. Lett the iudicious reader nowe iudge by that which hath been sayde both by you and me, whether the scriptures are so clearely knowne by themselves and by their owne light, that they neede no other prooue to be gods worde and written by his spirit. And whether it be a needles or disorderlie thinge for him that pretendeth to prooue all the points of his faith by holy scripture, to prooue first that there is a holie scripture, and then to prooue in what bookes it is contayned. And lastlie whether because you (refusinge traditions and the churches authoritie, by which onlie the holy scriptures are knowne) cannot prooue the scriptures to be such, and therefore receiuinge them vpon the credit of your owne fancie, which consequentlie must be the fundamentall rule of your whole Faith, doe not recurre to that shifte, to say that the scriptures are so euident of themselves, that they neede noe other prooue or testimonie but themselves.

And here occur by the way two things worthy of note. The one that the scripture cannot be an vniuersall rule of our faith, seeinge somethinges are to be beleueed without prooffe of scripture, as are (for example) that there is an holy scripture, contayninge gods worde and reuelation, and that these & these bookes be such, therefore of necessitie must there be some other rule of our faith more vniuersall then the scriptures, and consequentlie before the scriptures. And this cannot be but the authoritie of gods church, which is clearly S. August: doctrine, who was not a frayde to say: *I woulde not beleene the Gospell, but that the authoritie of the church doth mune me.* Seeinge therefore the authoritie of the church is a sufficient motiue for vs to beleue what is scripture, why shoulde it not haue the like authoritie with vs in other points of faith? which is also S. Aug: argument in the same place: but I will notwithstandinge satisfie our aduerlaries in their owne humour.

PILK.

Your former grounde beinge a bedd of sande, that scriptures cannot be prooued by scriptures, these conclusions that you doe builde vppon it, doe of themselues fall to the grounde.

CHAMP.

When you shall, followinge your principles, proue out of the scripture, either that there is a scrip-
ture

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ture or in what bookes it is containd, without sup-
 posinge some scripture without prooffe, then may
 you terme my grounde, to be a bedd of sande, and I
 will also belecue it so to be. But till then, I will
 esteeme it a rock that breaketh all your batteries like
 as if they were balls of sande caste against a brasen
 wall. And therefore the conclusions built vppon it,
 will neither of themselues, nor yett by all your for-
 ces, fall to the grounde but will stande firme and
 stronge.

P I L K.

First that the scriptures are not the vniuer-
 sall rule of faith, a position so derogatorie to the
 testament of Christ, and so contrarie to the doc-
 trine of the auncient churche, that I wonder
 howe you durst venture vpon it; For the rule
 whereunto nothinge must be added, nothinge
 detracted, is an vniuersall and perfectte rule, such
 is the scripture, which is Aquinas collection.
 1. Tim. 6. For if anie addition or detraction
 might be made in the scriptures, they could not
 be the rule at all. As in a rule saith Phoricus if
 yee adde or diminishe any thinge, yee corrupte
 the whole. And a rule saith Theophilact neither
 hath augmentation nor diminution, soe is it in
 the scriptures, which Chrysostome termeth the
 most experte rule, Canon, and Gnomon that can
 be, if it admitte anie supplie, it coulde not
 be the rule at all. And if we must not be wise
 in matters diuine aboue that which is written,
 then that which is written is the rule of our
 wisdome and saith: But S. Paule forbiddeth
 that ranknes of witt to enquire further then
 that which is written. This S. Aug. collecteth

Deut. 4. 2.
 Reue 22.
 18. 19.

Aqui. in
 1. Tim. 6.
 lect. 1.

1. Cor. 4. 6

De bono
viduitatis
cap. 1.

out of this place; The holy scripture doth prefixe vnto vs the rule of our faith, least we shoulde presume to be more wise then becometh, but as he saith let vs be wise vnto sobriety as God hath diuided vnto euery one the measure of faith. Finallie if our faith doth lastlie resolue it selfe into the scriptures onlie, then they alone are the rule, and nothinge can be founde more vniuersall, but this is graunted by your best diuines.

CHAMP.

Till it be prooued by expresse scripture, that the scriptures are the vniuersall rule of our faith, or that nothinge is to be beleueed but that which is prooued by scripture, you cannot trulie say that my position is derogatorie to the Testament of Christ. And because it can neuer be prooued by scripture, that nothinge is to be beleueed but that which is prooued by expresse scripture, your position is hereticall, the contrarie thereof beinge clearely testified by the scripture, as shall appeare in the first and seconde controuersie, vnto which places I will referr you for answer to your arguments, (which you there repeat) as the more proper place. Onlie I will not omitte to tell you here, that you loose your credit, with al men by vttering such knowne vntruthes as, *that the best of our diuines doe graunte the last resolution of our faith to be into the scriptures onlie.* You shoulde haue named some one author at least, to haue geuen credit to your assertion.

PILK.

What then is the rule that is more vniuersall? The authoritie of the churche say you; Traditions saith Bellarmine, the faith of the churche that is written in the heartes of the faithfull saith Stapleton: soe friendlie doe the patrons

Dellar. de
verbo lib.
4. cap. 12.

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patrons of this error accorde, as if that curse Staplet. l.
 Where with God threatned the Egiptiās had fallē 7. princ.
 vpon them. I wil sett Egiptians against Egiptiās, cap. 2.
 they shal fight euerie one against his neighbour.
 For if the authoritie of the church doth make
 vpp the rule, traditiōs doe not beinge two thin-
 ges, as different as the fountaine & the streame,
 the fruite and the tree. For traditions flowe
 from the authoritie of the church, saith Sta-
 pleton; Authoritie of the church is the churches
 testimonie, tradition is doctrine not a testimonie
 onlie. This therefore is neither a more vniuer-
 sall rule, nor yet before it, which is your seconde
 conclusion, and which if it were true, the church
 shoulde be *summa & prima veritas*: for
 that for which we must beleene the Gospell,
 and it for it selfe, is the highest and first truth,
 but you papists, say so of the church: there-
 fore you haue deified and changed it into the
 deitie, and so made it of Bethel and house of L. Bethanien
 God, to be Bethanan, the house of iniquitie.

C H A M P.

There is as much diuersitie or discorde betweene
 all these sayings of ours, as a goode Logician would
 finde betweene *viuens*, *sensiens*, & *intelligens*,
 which being *subalterna*, are not in anie mans brayne
disparata or *opposita* vnles in yours, which is often
 contrarie to it selfe. Both traditiōs therefore and the
 authority of the church, are more vniuersal rules thē
 the scriptures; And though the one of them is more
 vniuersall and before the other, yet neither of them
 is *summa* or *prima veritas*, as you most ignorantlie
 affirme in the precedent section, of the scriptures,
 for the which intollerable ignorance you are iustlie
 repre-

reprehended there) nor either of them is beleueed for it selfe , but for the testimonie of God reuelinge theire veritie who onlie is beleueed for himselfe, and his owne essentiall truth and veritie . And therefore your childishe inference of changinge Bethell into Bethanan, is a ridiculous conclusion of your owne ignorant premisses , or a dreame of your owne idle and emptie braine . But you will bringe more solid stufte hereafter, lett vs heare the rest.

P I L K.

Besides, if it be demanded from whence the churche hath anie such authoritie, it is answered from the scriptures, for which are produced sundrie testimonies; He that heareth you heareth me, Goe, teach all nations . If then the life of this authoritie be maintayned and supported by the scriptures, they are the rule and measure of her, and so before her, and not rec-procallie measured by her.

C H A M P.

When it is demanded by such as pretend to beleue the scriptures (as you make shewe to doe) and yett deny the churches Authoritie, as you heretically doe, what prooffe there is of the churches authority, the scriptures are rightlie produced . for the prooffe thereof , not that shee hath her authoritie from the scriptures (as you either ignorantlie or negligentlie say) for her authoritie shee hath from God . The author of all power and authoritie , but that this authoritie is testified by the scripture. And maruell it is to me, that you your selfe findinge and feelinge such testimonie of holy scripture for the churches authoritie as you cite in this place, doe not yett cease to impugne it. But the truth is, you beleue and follow the scriptures, so farr as your selfe list onlie, and noe farther. On the other side when it is demanded by such as beleue neither scriptures nor the church,

but

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but yett seeke some groundes of christian beliefe, it woulde be a ridiculous thinge to prooue the church by the scriptures, seinge they are written, taught, and preached, by the ministrie of mē, whereof the church consisteth, and did consist many hundreds of yeeres before there were anie scriptures att all. In this case therefor it is cleare, that the church hath other prooffe then from the scriptures, and before the scriptures, which in that case must be prooued by the church. But what this prooffe is and whence it is taken, pertaineth not to this place to say. Yet whatsoeuer it be it is manifest that in this case, the prooffe & knowledge of the church, must goe before the prooffe and knowledge of the scriptures, as beinge before it, and leadinge vnto it, and not the contrarie.

P I L K.

This is yett more cleare by the verie proposition graunted by Papists, that the scripture is the rule, whereof the sence is, that the sence and doctrine, not the letters and characters are this rule. Nowe lett our aduersaries iudge whether is more auncient, the doctrine of the church which is the seede of the church, or the church which is begotten of it.

C H A M P.

You either ignorantlie mistake, or wilfullie inuert the question; which is not whether the holy scriptures be a rule of faith, which noe christian denieth, but whether it be the first and most vniuersall rule thereof. And this none but heretikes that denie the authoritie of the church and veritie of traditions (both which notwithstandinge are expresselie testified by holy scripture) did euer assume. And whether the church be more auncient then the scriptures, if you doubt, as you seeme to doe, yea and to affirme the contrarie, I shall esteeme you either very senseles, or verie wilfull and peruers, the scriptures hanginge

uinge been written by the churche, vnles peraduenture by the scriptures, or doctrine of the scriptures, you vnderstande the worde of God written in the hearts of men, by the immediate reuelation of the holy Ghost, and by them deliuered by worde of mouth the one to the other, vntill Moises, who was the first that euer committed anie thinge to writinge. If you take the scriptures in this sence, that which you meane is true, and if further you acknowledge the authoritie of the churche and veritie of Tradition, in deliueringe this doctrine and teachinge it one to another by worde of mouth before it was written, our controuersie is at an end. The authoritie of the churche and traditions beinge euidentlie prooued to goe before the scriptures, and consequentlie to be a more vniuersall rule of faith then the scriptures.

P I L K.

So that as your first conclusion is a manifest vnt ruth, that there is a more vniuersall rule of faith then the scriptures; So the second is a dull and heauie conceipt, that the churche shoulde be more auncient and before them.

C H A M P.

If either my first conclusion (as you tearme it) be a manifest vnt ruth, or my second a dull cōcept, why doe you doombelie denie it, without anie prooffe or reason att all? Especiallie seinge I prooued the first by cleare instance, as you may see, and the seconde is but a sequell or necessarie deduction of the first? If it be enough for you to say that your aduersaries conclusions though prooued by manifest instance, are manifest vnt ruthes, you may well hope to carrie away the bucklers from a farr greater clerke then euer I shall pretende to be. For you knowe that Aristotles asse is able to denie more, then his mayster is able to prooue.

P I L K.

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P I L K.

Peruse the fathers in whose workes you seeme to be conuersant, and nominate one that hath taught, either that the authoritie of the church is a more vniuersall rule, or that she was before their doctrine; which are the two cheefest stoopes of your religion, whereas in them I finde that the scriptures is the rule, and they nominate nothinge else.

C H A M P.

If you had weighed S. Aug: testimonie which the manuall setteth downe in this place (and which you vainlie struggle to auoyde) with equall iudgment, you woulde not haue putte me to further search of the fathers for prooffe of that which I say. You shall either deliuer your selfe better from S. Aug: authoritie then here you haue donne, or elsie you shall be forced to swallowe it downe as a bitter, but a wholesome pill against your heresie. Neither will I take the taxe at your hande to searche further the fathers for this purpose, till I see this one better satisfied. And you fight against your owne shaddowe when you labour to prooue by the fathers, that the scriptures are a rule of our faith, your aduersaries denyinge it not, as I toulde you before. But you loue to shewe your strength when none resisteth you. And that the fathers nominate no other rule, is as true as the rest of your sayings. For seeinge they auouch so plainlie and frequentlie traditions, and the churches authoritie as you knowe they doe, howe canne you say that they name noe other rule?

P I L K.

*The Ecclesiasticall rule, is the consent and lib. 6.
conspiration of the old and newe testament saith Sio.
Clemens. The holy scripture doth prefixe vnto vs
the rule of our faith saith S. Aug.*

Aug. supr.

C H A M P.

I knowe not whether I shoulde attribute the cittinge of this authoritie out of Clemens, to your ignorance or to your fraude and desire to deceiue by it your reader, it is so impertinent to your purpose. He sayinge onlie that it is the Ecclesiasticall rule of interpretinge scriptures to make the prophetts and lawe to accorde with the testament of our Sauour Christ. Which what it maketh to prooue the scriptures to be the sole rule of faith I cannot conceiue. S. Aug. you cite so at large that I knowe not where to look for the p[la]ce by you alleaged, to see whether it be not as pertinentlie alleaged as the other is. And seinge the scriptures doe send vs to our pastours to learne our faith, and to the churchie commandinge vs to heare it, it may well be sayde to prefixe vnto vs the rule of our faith, and yett exclude not the churches authoritie, for the which we nowe contende. So that this place is as fitt for your purpose as the other.

PILK.

*Vincent.
cap. 41.*

The churchie goeth not out of her boundes, that is the holy scriptures saith Ierome. And least you might thinke it is the rule, but not the onlie rule; Vincentius addeth the sole rule of the scriptures is sufficient to all thinges.

CHAMP.

The churchie followinge the authoritie of tradition, and the iudgment of the churchie in all matters of faith and manners which the scriptures doe expresse geue testimonie and warrant vnto, doth not goe out of the boundes of the scriptures. In citinge Vincentius you vse your accustomed fraude, leauinge out the wordes goinge before. Which are so expresse against your purpose, that had you sett them downe, they had been sufficient to confute your errorrs in this pointe, they are these. *We haue sayde before, that this alwayes hath been, and is also*

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as this day the custome of Catholikes, so prooue the truth of sayth by these two meanes. First by the authoritie of diuine Canon; then by tradition of the Catholike church, not because the Canon alone is not sufficient of it selfe to all thinges; but &c. Now lett the iudicious reader iudge whether this holy father make the scriptures the sole rule of faith or noe. When he saith, *the sacred Canon is sufficient to all thinges*, he meaneth that it is sufficient to al thinges that is necessarie to euerie mans saluation, or to euerie man to belecue. For these thinges are not many and sufficientlie expressed in the holy scripture. Or it is sufficient beinge lefte in the hands of the church to expound and interpret it, but it is not sufficient for euerie one to picke his faith and beleefe out of. And consequentlie another rule, to witt the churches authoritie in vnderstandinge and interpretinge the scriptures is necessarie, as the same father teacheth in these expresse wordes. Some man may per-
adventure aske, for asmuch as the Canon of the scriptures is perfect and in all pointes verie sufficiens in it selfe, what neede is there to ioyne thereunto the authoritie of the Ecclesiasticall vnderstandinge, for this cause surelie, for that all take not the holy scriptures in the same sence, because of the deepnes thereof: but the sayinges thereof some interpret one way, and some another, so that there may almoste as manie sences be picked out of it, as there be men. For Nouatian doth expounde in one way, and Sabellius another way, otherwise Arrins, Eunomius, Macedonius, otherwayes Photinus, Apollinaris, Priscillianus, otherwayes Iovinian, Pelagius, Celestus, lastlie otherwayes Nestorius. Thus farr he who as you see expresselie admitteth as necessarie the rule of Ecclesiasticall authoritie, besides the scriptures which is that we contend aboute.

P I L K.

This cleavelie is S. Aug. doctrine, and the rest

rest of the fathers & not your crooked inference, that the authority of the church is a more vniuersall and more auncient rule then the scriptures, for where bath he anie word to this purpose? I woulde not haue beleeued the gospel, except the authoritie of the church had moued me, are too weake to inserr any such like conclusion, though we admitte them in your corrupt translation. For it is plaine, he speaketh not these wordes of the present tyme, when he was a Bishoppe as you reade them, but of the tyme past when he was a Manichy. Beinge a Catholicke & a Bishoppe when he writte that booke, he had sarr other motines to beleue the Gospell then the authority of the church which here he alone nameth. Take one place for a thousande, I take my conscience to witnes (Honoratus) and God that dwelleth in pure myndes, that I thinke nothinge more wise, chaste, religious, then all these scriptures, which the catholicke church retayneth vnder the name of the olde and new testament, I knowe thou woundrest, but I cannot d'semble; I was other wise perswaded. Howsoeuer then beinge an hereticke, he thought of the scriptures, yett nowe become a catholicke he beleued them, for that prudence chastitie pietie which he founde in them.

CHAMP.

Nowe lett vs see howe you will quitte your selfe of the authoritie of S. Aug: sett downe in the Manual, you say it is too weake to serue our turne, because he spake not of the present tyme when he was Bishoppe and wrote that booke, but when he was a

Man.

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Manichie (A poore and filie shifte God worre) lett
his owne wordes witnes what his meaning is . *Ego*
Euangelio non crederem, nisi me Ecclesie antea etas cō-
muniuisset I woulde not belecue the Gospell, but that
the churches authority did moue me, He saith not *nō*
credidisset nisi communisset I had not beleueed had
not the authoritie moued me, as you corruptlie trans-
late, or if I doe produce your coppie, for myne hath
crederem & communiuisset which if you will translate
had beleueed and had moued, you shall be putt to
your Accidence againe.

But be it that he spake of himselfe as being a Mani-
chie, (which is as true as that he was a Manichie
when he wrote this) this is so far from fauoringe
your cause, that it maketh it much worse. For if the
churches authoritie had force to moue an hereticke
to belecue the gospell, what man not deprived of
common sence will denie, but it hath at least the like
force with a catholike? But you say that S. Aug:
beinge a catholike, had other motiues to belecue the
scriptures then the authoritie of the church. be it so,
what will you inferre thereof for your purpose, or
against me? nothinge at all, yea the testimonie allea-
ged by you out of him, doth sufficiently witnes that
the authority of the church did still moue him to be-
leuee the scriptures, seeing he restraineth himselfe to
those scriptures which the catholike church recei-
ueth and retayneth.

P I L K.

Againe if by the church you meane the pre-
sent church, and by the present church her rulers
and guides as your consorts vsuallie doe, then is
it most absurde to thinke that S. August: and the
rest of the Bishoppes of his tyme beleueed the gos-
pell for the authoritie of the church, for that
had been for their owne authoritie, and so they
had beleueed the gospell for themselves.

Bell. li. 1.
de Sacra.
cap. 251

H

CHAMP.

If you hadd but one dramme of good Logicke, you could not but haue seene your argument to haue been most idle, and not beseeming a doctōr of diuinitie. For no nouice in logicke but knoweth, that an argument taken from all the partes together, or collectiue to euerie one in seuerall or particular, concludeth nothinge affirmatiuelie. Such an one is yours beinge this in substance. S. Aug. and the rest of the bishoppes beleue the Gospell for the authoritie of the present church, but S. Aug. and the rest of the Bishoppes are the present church, ergo they beleue the Gospell for themselves. Or if you doe not yett see your owne feelines in this argument, compare it with this and peradventure you will espie it. Richarde Pilkinton and the rest of the ministers of the church of Englande beleue the 39. articles to be good and lawfull for the authoritie of the church of Eng'lande. But Richarde Pilkinton and the rest of the ministers are the church of Eng'lande, ergo they beleue the 39. articles for themselves.

PILK.

But if diuers papists be not deceiued S. Aug. meaneth not the present church, but the church which was in the Apostles tyme, that sawe Christs miracles, and heard his preachinge, and so this speech of S. August helpeth you nothinge, excepte you canne prooue that the present church, hath the same authoritie with the Apostles, which your owne Driedo flatlie denieth. Ecclesia primitiua propter collegium Apostolorum, ad tradendam nouam nostræ fidei Doctrinam, maioris erat gratiæ, maiorisq; authoritatis quam Ecclesia quæ nunc est. Accordinge to the Doctrine of S. August. and Hierome.

Driedo l.

4. c. 4. de
dogm.Aug. con.
Faust. lib.2. cap. 4
Hieron. in

Psal. 86.

PARALLEL DISPARALLELD. 115
CHAMP.

Thoughe S. Aug. shoulde meane the church in the Apostles tyme excluding the present church (which is false) yett woulde this ouerthrowe your cause. For whence coulde he receiue the testimonie of that church, but by authoritie of the churches present and precedent? And yett this serueth sufficientlie my turne to prooue some other rule of beleefe besides and before the scripture, which is our controuersie here. That which you alleage out of our Driedo. doth not prooue the present church to be lesse intallible in her iudgmēt in matters of faith, then the church in the Apostles tyme, neither doth anie catholicke say so. For seinge it is gouerned by the same spirit of truth which was promised shoulde remaine with her for euer, shee cannot be more subiect to error nowe, then shee was at that tyme. Therefore that which Driedo saith is, that the primatiue church by reason of the colledge of the Apostles, had power to deliuer newe doctrine of faith which the succeeding church hath not, but hath infallible authoritie to teach that faith which shee receaued of the Apostles. And this you might easilie haue seene to haue been Driedoes Doctrine, if you had taken but anie ordinarie heede to his wordes.

PILK.

Neuertheles to passe by this & to graunte that S. Augustin, a Catholicke and a Bishoppe, woulde not beleene the Gospell, but that the authoritie of the church moued him; is euerie morine to beleene, a rule of faith? No-thinge lesse. For the rule is that whereunto faith is lastly resolued, which is not into the authoritie of the church, as your best diuines teach, but into the scriptures.

II 2

CHAMP,

You might well haue past by all this indeede, and also that which followeth, had you not rather chosen to fill your paper with your impertinencies, to the publishinge of your owne small iudgement. If you take the rule of faith so strictlie as it contayneth onlie that whereunto faith is lastlie resolued, you will make onlie God reuelinge his verities to be the rule of faith, and then you must exclude not onlie the church but the scriptures also. But if you take it for a true ground of beleefe, then that testimonie which so moueth to faith as it ingendreth faith in vs, may trulie be sayde to be a rule of faith, & such a motiue S. Aug. saith the church is.

P I L K.

In 1. Sent. 2. 1. 471. 3. And there vppon Cameracensis speakinge of this place of S. Aug. saith, that it proueth not that he beleued the gospell thoroughe the churches authoritie, as by a Theologicall principle, whereby the gospell might be prooued true, but onlie as by a cause mouinge him to credit it, as if he shoulde say, I woulde not beleue the gospell vnles the holynes of the church or Christes miracles did moue me. In which sayinge though some cause of his beleeninge be assigned, yet no former principle is touched whose credit might be the cause why the gospell should be beleued.

C H A M P.

It appeareth well you vnderstande not what Cameracensis saith, or else that you care not what you say, so that you say somethinge. He saith the scriptures are not prooued by the authority of the church as by a Theologicall principle or argument *ab intrinseco* but as a motiue from authority or *ab extrinseco*, which is that all men say, and which I only desire to prooue by S. Augustines testimonie. For if the church be a

PARALLEL DISPARALLELD. 117

be a motiue, to beleue the scriptures, it must necessarilie be before the scriptures, and consequentlie be a more vniuersall rule, cause or motiue of faith and beleefe then the scriptures.

P I L K.

Bellarmino saith, that S. Aug. speaketh these wordes of the authoritie of the churche, as of a cause propoundinge what is to be beleued, and not of the foundation of faith. But the proposition of the churche is not the rule and resolution of faith, but onlie a condition requisite of beleeuinge as Valent. teacheth in 22. tom. 3. de obiecto fidei.

In 1. 2. q.
1. art. 1. ad

C H A M P.

It is a most irkesome and importunate thinge to haue to doe with with an ignorant aduersarie, that knoweth not what he shoulde either prooue or denie. Such an one you shewe your selfe to be. For if you take from the scripture, which you trulie teache to be a rule of our faith, the authoritie to propose, manifest, and testify articles of beleefe, see howe you will make it a rule of faith. Seeinge therefore you geue to the churche these thinges without which the scriptures are not a rule of faith, why should you deny it to be also a rule of faith? But the churche (you say) is not the foundation or resolution of faith (I speake in your owne phrasis though improperly that you may vnderstande) and therefore is it not anie rule thereof. If this argument conclude anie thinge, it will also prooue the scriptures to be noe rule of faith. For it is neither foundation, nor resolution of faith, if you vnderstande the first and chiefe foundation, or last resolution (as I told you before) vnles you will make it to be God himselfe. But if you take foundation for that which doth grounde our faith in a certaine and sure kinde of infallible testimonie, in which sence all men speake,

H 3 that

that knowe what they speake, the are both the scriptures and the church also foundations and groundes of our faith.

P I L K.

And surelie if. S. Aug, had meant that the authoritie of the church had beene this rule Which is your inference, he had excluded all other rules. For he that saith, I would not beleue excepte the authoritie of the church moued me, establisheth one cause, remoueth the rest. But this none of you dare accorde vnto, & is as farr from S. Aug. meaninge as your next wordes are from truth. If therefore the authoritie of the church be a sufficient motiue, for a motiue it is, Which none of vs euer denyed, but that it is a sufficient motiue, neither canne you prooue, nor yett S. August. anie where auoucheth.

C H A M P.

S. Aug. wordes (which are to be beleued before your bare negation) are most cleare, that without the testimonie or authoritie of the church he hadd not beleued the Gospell, and consequentlie that the church was cause, rule, and motiue of his beleefe, not in that degree that God is the rule or foundation of our faith; for so we shoulde make S. Aug. as senselesse as Mr. Pilkinton, but in the like kinde or degree that the scriptures are, but yett before the scriptures, because he beleued them for the churches authoritie. And therefore you see S. Aug. to say that which the Manuall saith, that there is some other rule of faith before and more vniuersall then the scriptures, seeinge that for it, and by it the scriptures are beleued.

MANVALL SECTIO 8.

The second thinge to be noted is, that they which beleeeue nothinge but that which is prooued by scripture, are euidentlie conuincied to beleeeue nothinge at all. For they that cannott beleeeue that there is an holy scripture, or what bookes be holy scripture, cannott beleeeue anie thinge, because it is prooued by scripture: for it is euident that before they beleeeue anie thinge, because it is prooued by scripture, they must first beleeeue that there is a holy scripture, and what bookes are scripture. But they that beleeeue not anie thinge but that which is prooued by scripture, cannot beleeeue that there is a scripture, nor what bookes are holy scripture. For neither of these two canne be prooued by holy scripture. Therefore they that beleeeue not anie thinge but that which is prooued by scripture, cannott beleeeue anie thinge att all. This argument is a playne demonstration and compellerh the protestants either to confesse that they haue noe faith att all, or to acknowledge this their position towitt, that nothinge ought or can rightlie be beleeued, but that which may be prooued by scripture, to acknowledge I say this position, to be false: which notwithstandinge is one mayne grounde of all their religion.

When a souldier that killed Marius came to cutt of his head, he drew out his sworde and told him (hic est gladius quem ipse fecisti) for Marius formerlie had been a cutter. The groundes that you haue layde, cutt the throate of your faith; but raseth not the skinne of the protestants. For I haue shewed before that scriptures doe sufficiently prooue themselues to be the Worde of God, and these and these bookes to be such, whereon it followeth your conuincinge demonstration that protestants beleene nothinge at all, to be a windy frivoulous discourse, whereas such conclusions may be drawne from your principles, as will prooue (vulnera in capite canis) you will not easilie luke them hole.

CHAMP.

Remoue the sworde first from your owne throate which it presseth to haide, and after may you attemp to pierce your aduersarie with it. You haue hitherto made a miserable shewe of anie prooue, but of your owne incredible ignorance and impertinencie, ioynd with wilfull fraude to deceiue your reader. If you defend your protestants no better then hitherto you haue, they will be euidentlie concluded to beleene nothinge at all by the argument proposed, which because you cannott tell where to begin to solve or answer, you make a Thraconicall and glorious shewe of contempt of it, as manie of yours doe, and namelie your grand maister Calluine when he is most prest and hath least to say for himselfe. Are you not ashamed to lett myne argument stand as a Trophie against you & your heretic without saying one worde in answer of it, idlie supposinge that you haue sayde somethinge to it before? But seeinge you dare not lett vpon mine argument to satisfi it,
which

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which you should first haue donne, lett vs see what incurable woundes you geue vnto me out of myne owne principles.

P I L K.

For they that relie theire faith vppon humane testimonies originallie, are conuincd to haue no faith att all: for faith commeth by hearinge, and hearinge by the worde of God: But you papists relie your faith vppon humane testimonies originallie, When you ground it on the authoritie of the church, which you say is a more vniuersall rule and more auncient then the scriptures. Now then make the conclusion as pleaseth you.

C H A M P.

I graunte your proposition or maior, and deny your minor. For where learned you to terme the authoritie of the church, humane testimonie, seeinge the holy ghost stileth the church *the house of God, the pillar and grounde of truth?* your conclusion therefore is blowne away like a fether. So that the wounde which you thought woulde prooue so grievous, is not so much as the blowe of a litle childe. Spitt therefore vppon your handes, take better hold, and strike more manfullie or else geue your bill to another. But so hoodewinkt you are either with ignorance or malice, that strikinge at your aduersarie, you hitt your selfe. For whilst you say with S. Paule, that faith commeth by hearinge & hearinge by the worde of God; you prooue that the scripture or the word written, which is not heard but read, is not the first meanes of our faith, but the worde of God preached (as S. Paule sayth in the same place) which was before the scriptures.

P I L K.

From hence commeth all this warr that we will not grounde our faith vppon the tottering wall

Wall of humane authoritie as you doe, but cleane fast to the sacred scriptures beleeuinge nothinge (as Paule taught) but that which was written in Moises and the prophetts, which were ioyce to haue made the meane & grounde of our religion.

C H A M P.

A stouthe Champion I wisse, that after the first blowe, and that a verie weake one, casteth downe his armes, and thinkinge to ouerthrowe his aduersarie with wordes, falleth to raylinge, as if he hoped to gaine the victorie, rather by his itinkinge breath, then by strength of hande stroakes. You hauing been att the schoole of the father of all falchood, haue learned to call the churche of God and the infallible authoritie thereof, the tottering wall of humane authoritie, which the holy ghoſte by the mouth of this Apostle, stileth the pillar and ground of truth, wherby as by manie other passages you shewe what honour and respect you beare vnto the holy scriptures, seeinge you dare so disdainfullie debase the house of God, which they so highelie prise and extoll. You farther glorie in that you beleue nothinge but which is written in Moises and the prophettes, whereby you prooue your selfe to be a Iewe and no Christian. Either retract this Iewishe proposition of yours, or blotte, out of your Bibles the whole newe testament, that you may be knowne to be noe Christian, and that you may fill vpp the measure of your grande mayster Martin Luther who hath longe since cast out diuers bookes out of the newe testament, besides those he hath reiected out of the oulde. You seeme to father this your fowle doctrine vppon S. Paule (thoughe you dayne him not the honour of S. Paule) but why doe you not poynte att the place where he teacheth it? If S. Paule had been of this minde that you woulde seeme to make him of, in vayne did he write his Epistells, & in vayne did the rest of the Apostles and Euangelists

write

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write their workes. Again suppose S. Paule had written anie such thinge in his letters or Epistles, howe woulde you make anie man beleue that Epistle to be his, and therefore to be canonicall scriptures, vnlesse you will vse the authoritie of tradition and the churches testimonie? All the witt and cunning you haue, yea thoughe you borrowed all that of the rest of the ministers in the worlde, will not shape a sufficient answer to this question.

P I L K.

And which if we coulde not prooue, yett canne we not be conuincd to haue noe faith, because they are principles against which none dare open his mouth, that anie way woulde haue himselfe to be counted a Christian, as S. Aug. spake. For as other artes and sciences are sufficientlie knowne & credited without prooue of their principles, so matters diuine are perfectlie and demonstratiue perswaded vnto vs from this indemonstrable principle of the holy scriptures, saith Clemens, and are not prooued by iudgment but comprehended by faith.

*Tract. 2.
in Epist.
10.*

*Stroma.
lib. 7.*

C H A M P.

Why doe you say, (which if we coulde not prooue) as thoughe you had some meane to prooue it without traditions and the churches authoritie? But they are principles (you say) and therefore not to be prooued. The scriptures are principles of faith in deede in a certayne degree; but they are not prime principles which onlie are to be beleueed for themselves without anie further prooue, vnles (as I toulde you before) you will make them to be God, who onlie is to be beleueed for his owne proper verities and all other verities for him. And when you say out of S. Aug. that none dare open their mouth against them that will be counted a christian, I woulde aske you

When a souldier that killed Marius came to cutt of his head, he drew out his sworde and told him (*hic est gladius quem ipse fecisti*) for Marius formerlie had been a cutter. The groundes that you haue layde, cutt the throate of your faith; but raseth not the skinne of the protestants. For I haue shewed before that scriptures doe sufficiently prooue themselues to be the Worde of God, and these and these bookes to be such, whereon it followeth your conuincinge demonstration that protestants beleue nothinge att all, to be a windy friuolous discourse, whereas such conclusions may be drawne from your principles, as will prooue (*vulnera in capite canis*) you will not easilie like them hole.

CHAMP.

Remoue the sworde first from your owne throate which it presseth so harde, and after may you attēpt to pierce your aduersarie with it. You haue hitherto made a miserable shewe of anie prooffe, but of your owne incredible ignorance and impertinencie, ioynd with wilfull fraude to deceiue your reader. If you defend your protestants no better then hitherto you haue, they will be euidentlie concluded to beleue nothinge att all by the argument proposed, which because you cannott tell where to begin to solue or answer, you make a Thraasonicall and glorious shewe of contempt of it, as manie of yours doe, and namelie your grand maister Calluine when he is most prest and hath least to say for himselfe. Are you not ashamed to lett myne argument stand as a Trophie against you & your herelie without saying one worde in answer of it, idlie supposinge that you haue sayde somethinge to it before? But seeinge you dare not sett yppon mine argument to satisfi it,
which

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P I L K.

For they that relie their faith vppon humane testimonies originallie, are conuincied to haue no faith at all: for faith commeth by hearinge, and hearinge by the worde of God: But you papists relie your faith vppon humane testimonies originallie, when you ground it on the authoritie of the church, which you say is a more vniuersall rule and more auncient then the scriptures. Now then make the conclusion as pleaseth you.

C H A M P.

I graunte your proposition or maior, and deny your minor. For where learned you to terme the authoritie of the church, humane testimonie, seeinge the holy ghost stileth the church *the house of God, the pillar and grounde of truth?* your conclusion therefore is blowne away like a fether. So that the wounde which you thought woulde prooue so grievous, is not so much as the blowe of a litle childe. Spitt therefore vppon your handes, take better hold, and strike more manfullie or else geue your bill to another. But so hoodewinkt you are either with ignorance or malice, that strikinge at your aduersarie, you hitt your selfe. For whilst you say with S. Paule, that faith commeth by hearinge & hearinge by the worde of God, you prooue that the scripture or the word written, which is not heard but read, is not the first meanes of our faith, but the worde of God preached (as S. Paule sayth in the same place) which was before the scriptures.

1. ad Ti. 3.

P I L K.

From hence commeth all this warr that we will not grounde our faith vppon the tottering wall

Wall of humane authoritie as you doe, but cleane fast to the sacred scriptures beleeuinge nothinge (as Paule taught) but that which was written in Moises and the prophetts, which were ioyce to haue made the meane & grounde of our religion.

C H A M P.

A stoute Champion I wisse, that after the first blowe, and that a verie weake one, casteth downe his armes, and thinkinge to ouerthrowe his aduersarie with wordes, falleth to raylinge, as if he hoped to gaine the victorie, rather by his stinkinge breath, then by strength of hande stroakes. You hauing been att the schoole of the father of all falshood, haue learned to call the church of God and the infallible authoritie thereof, the tottering wall of humane authoritie, which the holy ghoste by the mouth of this Apostle, stileth the pillar and ground of truth; wherby as by manie other passages you shewe what honour and respect you beare vnto the holy scriptures, seeinge you dare so disdainfullie debase the house of God, which they so highelie prise and extoll. You farther glorie in that you beleue nothinge but which is written in Moises and the prophette, whereby you prooue your selfe to be a Iewe and no Christian. Either retract this Iewishe proposition of yours, or blotte, out of your Bibles the whole newe testament, that you may be knowne to be noe Christian, and that you may fill vppe the measure of your grande mayster Martin Luther who hath longe since cast out diuers bookes out of the newe testament, besides those he hath reiecte out of the oulde. You seeme to father this your fowle doctrine vppon S. Paule (thoughe you dayne him not the honour of S. Paule) but why doe you not poynte att the place where he teacheth it? If S. Paule had been of this minde that you woulde seeme to make him of, in vayne did he write his Epistells, & in vayne did the rest of the Apostles and Euangelists write

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write their workes. Again suppose S. Paule had written anie such thinge in his letters or Epistles, howe would you make anie man beleue that Epistle to be his, and therefore to be canonicall scriptures, vnlesse you will vse the authoritie of tradition and the churches testimonie? All the witt and cunning you haue, yea thoughe you borrowed all that of the rest of the ministers in the worlde, will not shape a sufficient answer to this question.

P I L K.

And which if we could not prooue, yett canne we not be conuincd to haue noe faith, because they are principles against which none dare open his mouth, that anie way would haue himselfe to be counted a Christian, as S. Aug. spake. For as other artes and sciences are sufficientlie knowne & credited without prooffe of their principles, so matters diuine are perfectlie and demonstratiuelie perswaded vnto vs from this indemonstrable principle of the holy scriptures, saith Clemens, and are not prooued by iudgment but comprehended by faith.

Tract. 2.
in Epist.
10.

Stroma.
lib. 7.

C H A M P.

Why doe you say, (which we could not prooue) as though you had some meane to prooue it without traditions and the churches authoritie? But they are principles (you say) and therefore not to be prooued. The scriptures are principles of faith in deede in a certayne degree, but they are not prime principles which onlie are to be beleueed for themselves without anie further prooffe, vnles (as I toulde you before) you will make them to be God, who onlie is to be beleueed for his owne proper veritie and all other verities for him. And when you say out of S. Aug: that none dare open their mouth against them that will be counted a christian, I woulde a ke
you

you what you esteeme of your father in reformation Martin Luther, whome some of his disciples as you knowe stile the seconde Elias, the fiste Euangelist, the second or thirde person in heauen after Christe, who with a greate troope of his schollers, doth not onlie open his mouth to call into question diuers of the Apostles writings, but absolutelie casteth them out of the Canon? will you censure him to be noe christian? if you doe you shall be a cursed childe of a more cursed father. Yea what will you thinke of your selfe and all the rest of your crewe, who cast out of the Canon so manie of those bookes which S. Aug. whose authoritie you cite, alwayes esteemed to be canonicall scripture? See whether you haue not pronounced sentence with your owne mouth against your selfe, and condemned your selfe to be noe Christian? If you shoulde eate noe bread till you quitt your selfe of this indictment, I dare vndertake to finde you bread for sixe pence so longe as you liue. Howsoeuer, hereby at least it is cleare that the scriptures are not such principles of our faith as beinge not prooued to be written by the holy Ghost, may be doubted of, and therefore necessarilie require to be sufficientlie prooued before they can be groundes of other articles of our faith. Whe you or anie for you shall solue this argument, I shall esteeme you not vnworthy of a doctours cap.

Mat. 18.

S. Aug. hath good reason to say that no Christian dare to open his mouth against the scriptures receiued by the catholicke church. For so shoulde he be worthy esteemed as a publican and heathen by the testimonie of our Sauour Christ him'elſe. And therefore is Luther and Caluine with their viperous generation worthilie censured as heretikes, though they had no other errors but that of reiectinge with obstinacie the canonicall scriptures.

That which you bringe out of Clemens (were it as you sett it downe) is nothinge to your purpose. For we knowe the scriptures to be indemonstrable
by

PARALLEL DISPARALLELD. 125

by reason, but yett to be prooued by authoritie, as all other articles of sayth are. And nowe looke ouer once more your cardes and weigh well with your selfe, whether this proposition admitted for true, which is one of your principles; *I hat nothings is to be beleewed that is not prooued by scriptures*, whether (I say) the Manuall doth not directlie conuince the protestants (who professe that they cannot prooue the scriptures to be scriptures) to beleewe nothinge at all.

MANVALL SECTION 9.

But nowe hauinge shewed the absurditie of their doctrine in this point, I will ioyne with them in the scriptures, as they themselues doe desire, obseruinge this methode. First I sett downe the Catholicke Romane beleefe in direct and plaine positions: then I bringe in prooue of it one two or more places of holy scriptures, citinge the auncient vulgar translation and oftentimes I add the testimonie of some aunciēt father of the first fūe hundreth yeeres, vnderstandinge such scriptures as I cite in the same sence and meaninge that I cite them for. Furthermore those fewe places of scripture, which seeme to sounde directlie against the catholicke faith, I shewe in breefe howe they are to be vnderstoode. And last of all I putt downe the position contradictorie to the Catholicke doctrine: to the end that the indifferent reader (be he catholicke or otherwise) may more easily iudge whether doctrine hath better ground in holy scriptures. And further that he that will
impugne

impugne this treatise may see what he hath to prooue, if he will prooue anie thinge to purpose.

P I L K.

Zebull iudged men to be shadowes of mountaines; and you Christian verities nouell absurdities. But as Nicomachus the painter answered a skilfull selowe, that iudged the picture of Helen drawne by Zeuxes not to be beautifull; take myne eyes saith he, & thou wilt thinke her to be a goddesse: So if you looke with spirital eyes, you woulde easilie conceiue them to be diuine verities, which you imagine to be palpable absurdities. For lacke whereof you proceede to beate your aduersaries with theirowne weapons of holy scriptures, and you tell them howe you will marshall your forces.

C H A M P.

Zebull (if you say true) imagined men to be shadowes, and you contrariwise imagine thadowes to be men: I doubt not but if I shoulde take your eyes to looke vppon your worke, I shoulde thinke as you doe, a roge to be as faire as Diana. You say I proceede to beate my aduersaries with their owne weapons. But the scriptures are not mine aduersaries weapons, but as they steale them to impugne the truth with: as the cues doe true mens weapons.

P I L K.

First you will sett downe your faith in direct positions. and that you haue donne as straight as a Rams horne.

C H A M P.

Marke you the crookednes and discoverit, that others may see it besides your selfe.

P I L K.

PARALLEL DISPARALLELD. 127
P I L K.

Secondly you will prooue it by holy scriptures which you cite to as good purpose as the deuill did against Christ.

C H A M P.

Note you the impertinencies when they occurre, and discouer them that other men may see them as well as your selfe.

P I L K.

Thirddie you will produce them in the ancient vulgar translation: no maruell, for that hangeth betweene the greeke and the Hebrue, as Christ did betweene the two theues in your friendes opinion: whereas it hath been the Cameryne that hath vented from it manie of your errours. Hence you haue marriage to be a Sacrament, because your translation readeth, magnum hoc Sacramentū, and in greeke it is Mysterion. Hence almes to be meritorious because huiusmodi sacrificijs promeritur Deus, and in the greeke it is συμποσιον. Hence definitions of counsels to proceede fro the holy ghost, because in this corrupte false version it is read, the holy spirit shall suggest vnto you all thinges, that I will say. Whereas it is in the originall that I haue sayde. Infinite almost are the additions, detractions, deprauations, wherewith this sweet translation of yours hath corrupted the fountaynes. That Isodore Clarius wounded at the negligence of learned men that haue not purged it from these innumerable errours, wherewith it swarmeth and wherein himselfe had obserued and rectified eight thousande places, and yett
Bibl. comp.
plus, in
profas.
this

this is the apparrell wherein you will sett besore vs the holy scriptures.

CHAMP.

Take you here the counsell the painter gaue to the vnskilfull censurer of Zeuxis worke, which you spake of not farr before, and looke vpon the vulgar translation with S. Ambrose. S. Aug. S. Hierome and S. Gregories eyes, with the rest of all the Latine fathers, who liued a thousande yeeres before your heresie was hatched, whose iudgments are of more authoritie then manie Clarius, and you will finde it to be intire, perfect and good. Your exceptions against it with manie moe are alreadie answered by Bellarmine, which answers shall stande for good till you confute them. This is all your learning, to repeate olde ouerworne obiections, and to conceale their answers; a greate peece of witt I wisse.

PILK.

Foorthlie you will adde the testimonie of some auncient father, whomeneuerthelesse you regarde no furrther, then you canne make them speake your language, which if they doe not, you canne shaue their lockes, and scrape their souniges, and make them pronounce Siboleth for Shibolet as your purginge indexes doe proclayme vnto the worlde.

CHAMP.

This arte of shauinge and scrapinge I leaue to you and yours, who are so accustomed thereunto that they cannot deale otherwise. Your industrie in this kinde hath been sufficientlie shewed in the fewe precedent pages. Our Indexes doe not corrupt the fathers wordes and sentences, as you foolishlie or maliciouslie insinuate, but they note plainlie the faults of later writers; which plaine and open dealinge if you would vse, no fault would be found with you.

PILK.

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P I L K.

Fiftlie you Will answere, these scriptures which seems to contradict your faith. Then if the same right belögeto Accius that is to Titius, you Will afforde your aduersarie thelike libertie.

C H A M P.

You are not prohibited to vse it to your best and molte aduantage.

P I L K.

Sixtlie you Will sett do vne the contradictory positions, that the reader may iudge, and the answerer finde what he hath to prooue, if he Will prooue anie thinge to the purpose. But some of these positions you haue deuised out of your owne brayne, which noe protestant euer allowed, and so you fight with your owne shadowe, and then triumph as Terens the poet. Vicimus exclamat, mecum mea vota feruntur.

C H A M P.

You haue your answer to this in the refutation of your rolle of forged positions. Looke backe thither and see whether you or I may be sayde to be deuisers or forgers of falsie positions.

M A N V A L L S E C T I O N 10.

Who is to vnderstande, that though the protestants doe maintayne the negative parte in almost all the positions controuerted betweene them and the catholikes, yet is he not for all that not to be excused from the prooue of those points, vnlesse he will withall confesse that in the the protestants haue no faith at all, but onlie a meere denyall of faith. For faith beinge not a simple denyinge, or not beleeuinge, but a positieue

I

assent

assent, and beleefe of such articles, as are re-
uealed vnto vs by God, it hath positive
groundes, whereby it may and ought to
be prooued, euen in those points which
are negative. And therefore as catholikes
doe prooue their faith in these negative
pointes; that onlie faith doth not iustifie;
that we are not certaine of our iustification
or saluation, and the like: So likewise are
the protestants to prooue their faith in
these: that there is no purgatorie: no reall
presence: no sacrifice of the Masse, and the
rest; vnles as is sayde before they will cō-
fesse, that they haue no fayth in these
points, but onlie a meere deniall of faith.

For it is a farre different thinge, not to be-
leeue purgatorie to be, for example; and to
beleue purgatory not to be. The first being
a meere negative or deniall of anie act of
faith; the secōd beinge a positive act of faith
of a negative obiekt. Hauinge thus aduertis-
ed the good reader of these fewe thinges,
I leaue thee to peruse the treatise it selfe,
desiringe thee to expect onlie the bare posi-
tions proued with the selfe text of holy
scripture, and some fewe fathers, without
anie flourish of wordes at all. The worke
beinge such as it doth rather resemble the
bones of a great bodie tyed together, with
dried sinewes, then a body throughe fur-
nished with fleshe and other habiliments
of friendlie nature. For which cause thou-
ghe

PARALLEL DISPARALLELD. 131
ghe to such as rather respect fashion then
substance, it may happe to appeare hideous,
yett to others of contrarie appetite, (for
whose contentment it is speciallie inten-
ded) it will not peradventure be iudged al-
together without forme.

P I L K.

If non credimus quia non legimus, bea Hier. cont.
sufficient argument, as both the scriptures and Heluid.
the sathers teach vs, We shall with noe great dis- cap. 9.
ficultrie prooue our faith, as well in the negative
as in the affirmative.

C H A M P.

Non credimus quia non legimus is not a sufficient
argument of faith, but in such points only as are
prooued neither by tradition nor by scripture, of
which sorte was the heresie of Heluidius, denyinge
the perpetuall virginie of the blessed virgin; which
falsitie beinge contrarie to the receiued tradition of
the whole church & not prooued by holy scripture,
was sufficientlie refuted by S. Hierome sayinge; *non*
credimus quia non legimus. Which saying is not any
argument for the deniall of such articles of faith as
are proued either by scripture or traditions, & much
lesse for them that are proued by bothe.

P I L K.

For S. Paule proouinge Christe to be aboue
the angells in regarde of his originall, that he
is the sonne of God. Heb. 1. 5. and in regarde
of his maiestie, that he sitteth at his right
hande verse 13. taketh his argument from the
scriptures negative. To none of the Angells
he sayde &c.

C H A M P.

S. Paule taketh not his negative argument from

the scriptures onlie, but absolutely from all diuine testimonie sayinge. *Cui Angelorum dixit*. Or if you will haue S. Paule to argue out of the scriptures only, tell me out of what scripture he concludeth this. *Nonne omnes sunt administratores spiritus in ministerium missi propter eos. qui hereditatem capiunt salutis* vnles you will suppose that for graunted vnto you, which is in controuersie, to wit that there i. no other diuine testimonie but that which is written, this instance of S. Paulles argument serueth you for nothinge.

P I L K.

Cap. 12.

S. August. often chargeth the Donatists to prooue their church out of the scripture, and he will beleue, if not he will reiect them, speciallie in his booke de vnitae Ecclesiae. if they cannot (saith he) reade these thinges in the scripture but perswade them by their contentions, I will beleue those thinges that are written in the scriptures: I beleue not those thinges that are spoken by vaine heretikes; I receiue not that which from without the scripture (saith Tertullian) thou producest of thyne owne; without the scriptures our senses or expositions haue no credit saith Origen. Who will speake when the holy scriptures speake not? saith Ambrose. Many saith Hierome thinke Zacharie to be the Father of Iohn, and that he was slayne because he preached the comminge of Christe. This thinge because it hath no authoritie from scripture, is with like facilitie contemned, as it is prooued.

C H A M P.

All these sayings of the fathers howe trulie soeuer cited (which I will not stande heere to examine) doe prooue (if they prooue anie thinge, that you are bound

De carne

Christi

cap. 7.

Orig hom.

1. in lra.

cir mediū.

De vocat

gent cap. 3

libr. 4.

Mat. c. 23.

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bound to produce positieue testimonies out of the scriptures for your negatiue faith, if you will be thought to haue anie faith att all in them, and not a meere denyall or negation of faith. For you must vnderstande, that it is one thinge to beleue that there is noe purgatorie, for example, and another thinge not to beleue that there is a purgatorie. The first beinge a positieue act of faith, requiringe also a positieue testimonie and reuelation of God, thoughte of a negatiue article, the other is a mere denyall or negation of faith of a positieue article, and is as well in horses or asses as in men, onlie with this difference, that men are capable and may haue the contrarie positieue act, but horses and asses cannot. If your faith therefore of the negatiue articles which you houlde, be of the first kinde, you are bounde to prooue it by positieue testimonie of holy scripture. If it be onlie of the second kinde, then haue you no more faith in these articles then haue horses, asses or other brute beastes. Nowe to the fathers testimonies so farr as they may seeme to make anie thinge against the catholicke doctrine of traditions or the churches authoritie, I answere (supposinge they sounde as you sett them downe, which I will not stande to examine here) that whatsoeuer is prooued by traditions or the churches iudgment, is warranted by the scripture, which geueth testimonie to the church and traditions. Which answere is S. August. lib. 1. cont. Crescon. cap. 33.

*Lib 1. con.
Crescon.
cap. 33.
Epiſt. 1. ad
Sympron.*

P I L K.

Therefore concerninge the proſe of our faith in the negatiue points of purgatorie, Reall presence, Sacrifice of the Masse; ſith there is noe ſootinge for them in the worde of God, We anſwere with Baſill, that it is not faith, but a manifeſt defection from faith to denie that which is written, or to bringe in anie thinge

that is not written, Where as Christ I E S V S
our Lorde saith, my sheepe heare my voice.

CHAMP.

The iudicious reader shalbe iudge whether these
catholike articles haue not much faster footing in
the holy scriptures, then your contrarie negatiues.
Neither doth S. Basill anie wayes fauour you. For
he confirming his sayinge with these wordes of our
Sauour, my sheepe heare my voyce, excludeth not
that worde of our Sauour which is more properlie
his worde then the scripture. For he sayth not my
scriptures, but my sheepe heare my voyce; therfore
he speaketh of the voyce as it is deliuered by worde,
and not as it is written.

PILK.

And yett to satisfy you, We shall finde suffi-
cient weapons out of the scriptures to lay these
Anekims on the grounde. Nowe as the Roman
Emperour that meant to subdue Germanie,
brought out his armie, and put them in aray
vppon the sea shoore, and presentlie charged
them to gather shelles, tellinge them that they
were spoyles of the Ocean, due to the capitoll:
So you hauinge marshalled your forces and putt
them in order, tell your reader, that the whole
body of them is but a Scheleton, bare bones,
tyed together with drye sinewes, and then
without question you will attaine a glorious
victorie, and bringe spoyles fitt for the vaticane.
Yet you doubt not but your treatise will please
some mens appetite, and I am of your minde, for
like lippes like lettuce. Thus from your prolu-
sion I come to your mayne battaille, which thus
you beginne.

CHAMP.

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C H A M P.

What sharpe weapons you w^l finde in the scriptures, for your negatiue faith, or no beleefe, I will with patience expect, and hauinge with all indifferencie pondered them, I will tell you with all sinceritie, what weight they are of, in my iudgment. In the meane tyme I must tel you, that your conclusion seemeth to me as litle wittie, as all the rest of your discourse is learned, and therefore findinge by the litle experience I haue of you, that such lettuce sute well with your lippes, I leaue them wholly to your selfe.

Manuall. The first controuersie.

It is knowne that the catholike Roman church doth admitte more bookes and parcelles of holy Bible for scripture then the protestants doe, and consequently acknowledge a larger Canon then they, and yett notwithstandinge shee teacheth.

P I L K.

The Grecians are euer children, rightlie fitteth you Romanists that still lisse like lustel children, and excellentlie speake without sence For to say the catholike Romane church, is as good sence as the vniuersall particular church.

C H A M P.

It is your dull vnderstandinge, and not our lipping language that maketh these wordes *the catholike Roman church* without sence to you. For the attribute Romane doth not restraine anie whit the amplitude of the signification of that worde catholike or vniuersall either in respect of tyme or place as you ignorantlie imagine; but doth onlie distinguish it from all such sects as falselie and presumptuously terme themselves catholike, but dare not call themselves Romas or Roman Catholickes. As in former ages

the worde catholike was added to the name christian for the same purpose as auncient Pacianus signifieth. Therefore when we say a Roman Catholike we woulde say no more but a true, and not a falsely termed catholike. And because you are a member of one of those sects which are discried by this worde Romane, you hate it as theeues hate the light, whereby they are discovered.

P I L K.

For who can conceiue the catholike church to be Roman, which was in the worlde before Rome it selfe was, for it is the generall assembly of the Saints Heb. 12. 23. from Abell the first iust, vnto the last that shall beleue in Christe, as S. Aug: speaketh. Moreover all the nations in the worlde, not the Romans were promised to Christ psal. 2. Aske of me and I will geue thee the gentiles for thine inheritance, and the uttermost partes of the earth for thy possession, and so S. Aug: writeth, that God promised to the seede of Abraham, not the Romans, but all the gentils; and sealed it with an oathe, by which promise it came to passe, that manie nations not contayned vnder the Roman iurisdiction receiued the Gospell, and were ioyned vnto the church.

C H A M P.

Reade Pacianus of the addition of this name to the church in the epistle cited.

Mat. 16.

There is no greater difficultie to conceiue howe the catholike church may be called Roman, then howe the christian church (which denomination began first at Antioch) is called catholike. And if you would knowe the reason why it is denominated of Rome rather then of Antioche or Hierusalem, it is because S. Peeter, who was Bishoppe of Rome receiued promise of our Sauour Christ, that his church should be builde vppon him, as vppon a firme

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firm rocke, and that hell gates, shoulde neuer preuaile against it. Which promise our Sauour Christ hauinge performed, it is come to passe that the church of Christ which was first called christian, then Catholike, is nowe called Roman, and thus much for the name Romā. Nowe I woulde haue you marke, that whatsoeuer you say in prooffe of this attribute catholike, you say in condemnation of your owne protestantlicall assemblies, which were neuer hearde of before Martin Luther, no more then the Arrians were before Arrius, and the rest of the sects and heresies before their masters and authours. Which one argument had you but anie indifferencie, ioyned with anie meane iudgment, woulde be sufficient to make you detest the felloweshippe of such newe mailers.

P I L K.

Besides the moderne Romane church hath made a defection from that which the primatius Roman church maintayned, in so much that S. Pauls Epistles written to the auncient Romā, may iustlie be called an antilogie of that Religion which nowe is professed in the citie of Rome.

C H A M P.

Some substantiall prooffe of this your assertion, woulde assuredlie gett you the victorie in all the rest you conende aboute, without all further dispute. But the manifest falsitie of your affirmation, doth not only make your cause desperate, but also deepe-ly woundeth your credit, hauinge no care to affirme so apparant vntruthes without the slenderest shewe of prooffe or probabilitie at all.

P I L K.

Besides We doe not finde in anie auncient creede either that of the Apostles or of Nice, or in anie other of the auncient counsells, that the church

churche was stiled the catholcke Roman. Fimallie howe canne a parte be the whole? Nowe the Roman churche (thoughe shee were pure) in her farthest extent, is but a parte of the vniuersall churche.

C H A M P.

Haue you not yett learned howe vaine a thinge it is to argue *ad authoritatem*? Produce you some aunient creede, where the churche is called the christian churche, which thoughe you cannot doe, yett I hope you will not denie the catholicke churche to be rightlie so called. Neither is the Roman church taken for a parte of the catholike churche, as you either falselie or foolishlie surmise, but for the whole: as the kinge of England is not taken onlie to be kinge of Englands but of the rest of his kingdome: also, the whole takinge name of one parte, as is ordinarie euen in common speech which you cannot be ignorant of.

P I L K.

Yett you say this vniuersall particular churche admitteth a larger Canon then the protestants, you meane the Apocriphe. And so it standeth her in hand, other wise shee might bid a diu to diuerse profitable points that helpe her to vphoulde her Monarchie. But the churche of God before Christ receiued them not, but the same which the protestants doe embrace. Neither read we that Christe or anie of his Apostles did cite anie testimonie out of them, to confirme any doctrine by them, which they did out of all the canonicall bookes. Besides if we followe S. August. iudgment, whereby we may discern suspicious writings from canonicall, then these

August. de
consen.

Euang c. i

Will

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Wil easilie appeare to be conterfaites. First saith
 be they are not such as the churché credited, &
 received into canonicall authoritie. Secondlie
 there be manie thinges imbarcked in them which
 Apostolicall rule of faith and sound doctrine
 doth contradict, both these are verified of the
 Apocrypha. For neither the churché of God be-
 fore Christ receiued them, to whom were com-
 mitted the oracles of God. Rom. 3. 2. (Which
 Christe woulde haue reprooued them for, if they
 had without iust cause reiected them, as well as
 he did reprehend them for the misinterpretinge
 of the canonicall bookes) neither yett longe af-
 ter Christe, did the Christian churché imbrace
 them. And besides in the bookes them selues:
 there are certaine brandes, whereby they may
 be discerned from the canonicall. First the ad-
 dition vnto the booke of Hester saith, that Mar-
 docheus had receiued rewardes for the detection
 of the conspiracie of the kinges Chamberlaynes;
 the true Hester sayth he receiued none. The sup-
 positius Hester saith, that Haman intended the
 destruction of Mardocheus for detectinge the
 Eunuches. Hest. 12. 6. The true Hester saith for
 denyinge him worshippe Hester. 3. 5. The true
 Hester the kinge looked gratiousslie vppon her:
 the conterseit, he looked angerlie. The booke of
 Baruch saith that the cittie of Hierusalem was
 taken and burnt at the same tyme: Ieremie tea-
 cheth the contrarie & the bookes of the kinges.
 The additions vnto Daniell say that when Da-
 nyell deliuered Susanna he was a childe: the true
 Danyell

Hest. 12. 5

Hest. 6. 3.

Hest. 5. 2.

Hest. 15. 7.

Bar. 1. 2.

Ier. 52.

12.

2. Reg. 25.

ea. 13. 45. Daniell saith that he with two others made by
 cap. 2. 48. the kinge were chiefe ouer 120. princes, that
 they might take all the accompts of the king-
 dome, and the kinge might not be troubled. But
 children vse not to be sett ouer such affaires.
 Commentitiues Daniell saith in the storie of
 Bell, that he was fed by Abacucke. 14. 36.
 Whereas Abacucke prophesied longe before the
 captiuitie 1. 6. In the booke of Tobie cap. 12. 15.
 the Angell calleth himselfe Raphaell the Angell
 of the Lorde; but chapter the 5. 12. he is of the
 kinred of Ananias and Azarias the greate, if
 he be the Angell of the Lorde, he cannot be the
 sonne of a man. As true is that medecine wher-
 with the deuill is driuen away: but corporall
 creatures vse not to make anie impression into a
 substance simply intellectuall as deuills be. In Iu-
 dith the cruell murther committed by Symeon
 and Leui is propounded to be imitated cap. 8. 23.
 Which Genesis the 49. is reprehended and ac-
 cursed. The booke of Wisdome is falselie inti-
 tuled, as it had been composed by Salomon,
 Whereas the author of it was Philo the Iewe.
 Ecclesiasticus craueth pardon if he come shor-
 te in some wordes, which the penmen of the holy
 Ghost vsed not to doe. In the bookes of the Mac-
 cabies a parricide is commended that layde han-
 des on himselfe, which is forbidden by the lawe.
 So your longe Canon hath but certayn inches
 that are true and perfect; the rest are but lea-
 den and crooked; yet for all this you say.

CHAMP.

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CHAMP.

That the catholike Romane church admitteth a larger Canon, that is (as the Manuall saith) more bookes and parcells of the Bible for holy scripture, then the protestants doe, is so manifest that you dare not deny it. Nowe whether these bookes, and parcells of bookes be apocriphe or noe, is in controuersie, you affirminge them so to be, and we denyinge it. Which question cannot here be disputed or discussed for confoundinge of matters. Onlie this I say by the way to your obiections made against them; that if you doe stand to S. Aug. iudgment in this pointe (to whome you make shewe to appeale) the cause is lost on your parte, and if you will not beleue me, reade his seconde booke *de Doctrina Christiana* cap. 5. & 6. and be your owne iudge. Again your exceptions against the bookes in controuersie are such, as if they were admitted for sufficient to prooue them Apocriphe, I dare vndertake to prooue all or the most parte of the bookes in the Bible to be Apocriphe. And this I will make good whensoever you dare vpon equall conditions to challenge me therunto. See therefore I pray what a friende you are to the holy scripture, that open such and so wide a gappe, to take quite away all scripture. And this shall suffice for answer to all your tedious discourse in this section.

*See what
is noted of
this be-
fore in my
answers to
your second
Ansiuhsie*

Manuall Catholike position the first.

That all such articles as by her (the Catholike Roman church) and the protestants, are beleueed and holden for articles of faith, are not so expressely contrayned in the holy scriptures, as out of them onlie full prooffe may be made thereof.

P I L K.

*This position is so doubtfullie sett downe as
if of*

if of purpose you would walke in a cloude, that your reader might not perceiue you. For if by expresselie, you meane wordes and sillables; then it is true that all articles of faith are not containned in holy scriptures in so manie wordes: but if you meane the sence and substance, and that which may be deduced by necessarie consequence, then it is false that full prooffe cannot be made of all articles of faith out of scripture. In the former sence, there is not anie protestant, that hath taught that the scriptures expresselie containne all articles of faith, and this you papists knowe. For Eekius reprooueth the Lutherans, for that they will haue nothinge beleeneed, but which is expresse scripture, or can be prooued out of scriptures. So that your owne side perceiue we beleene things that are not expresselie sett downe in scriptures, but nothinge which hath not a iust prooffe out of it.

CHAMP.

The cloude is in your owne brayne, and not in my position, which is neither darke nor doubtfull but to you, who perceiuinge it to presse and pinch, woulde gladlie finde some doubtfullnes therein. For if you had not been either blinde or blinde foulded, you would haue seen that the position denyeth full prooffe of all articles of faith out of scriptures, in the same sence and meaninge that you professe to mayntaine the affirmatiue; and not onlie the expresse containninge them in so manie wordes or sillables.

Manuall, prooffe of the Catholike position.

The articles which protestants beleue to be of faith as well as Catholikes, and yett

yett are not contrayned expresselie in holy
 scripture, are manie; but we will geue in-
 stance but onlie in a fewe. First that there
 are three distinct persons and one only sub-
 stance or essence in God. Secondlie that the
 second and thirde persons are of the same
 substance, and of equall glorie with the
 first. Thirde lie that the thirde person pro-
 ceedeth from the second and from the first.
 Fowerthly that there are two distinct and
 compleat natures in our Sauour Christ,
 and but one onlie person. Fiftlie that there
 are in him two willes and two operations,
 to witt of God and man, aboute all which
 haue been diuerse heresies as is wel knowne
 to the learned. And thoughe all these ar-
 ticles haue most true grounde and prooffe
 in holy scriptures, yett are they not so ex-
 pressely contrayned therein, as they may be
 fullie prooued by them alone. One exam-
 ple shall serue for al; to prooue the sonne
 of God to be consubstantial or of one sub-
 stance with the father, the catholikes doe
 alleage (and trulie) this testimonie (I and *Io. 10. 30.*
 the father are one) yett because there are
 moe means of being one, the in substance, as
 namelie, to be of one wil, desire, & affectiō,
 of which sorte of vnitie speciallie the
 Arrians did expound this place, alleagingo
 for themselues that testimonie (I pray that *Io. 17. 21.*
 they al may be one as thou father in me,
 and I in thee, that they also in vs may be
 one)

one) Which cannot be vnderstoode of vnitie in substance. Therefore this testimonie without the interpretation of the church (which is the pillar of truth) doth not fullie prooue the father and the sonne to be one in substance. The like may be sayd of the other articles hee mentioned.

P I L K.

What a gap you open to Gentilisme, Iudaisme and Heresie, When you deny the main groundes of christianitie to haue a full prooffe from the scriptures, but require the helpe of tradition and authoritie of the church, as if the authoritie of the church would preuaile with them, with whom the scriptures will not.

C H A M P.

Are you a doctor in diuinitie, and thinke a great gappe to be opened to Gentilisme and Iudaisme by denyinge the mystery of the blessed Trinitie, to be fullie and clearlie prooued out of the scriptures only? would you if you had to doe with the n^e goe aboute to prooue that mysterie, either out of the newe testament to the Iewes, or out of the whole Bible to the Gentiles? It would well become your iudgment indeede, and sutable well with the rest of your learned discourses. But what oeu^er you would doe in that case, I knowe that noe man indued with one dramme of witt, would thinke that kinde of prooffe to haue anie force with them that receiue not the scriptures, though they were as cl^are and expresse as you would desire them to be. And as for the gap opened hereby to heresie: Lett the worlde that seeth so manie sects of heresies spronge out of one Luther, iudge whether your paradoxe of the sufficiencie of onlie scripture, without respecte to the churches authoritie and iudgment, hath not brought them forth
and

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and begotten them. Lett the example of Legatt testifie whether your position or myne open the gap wider to heresie. Finallie lett all the heresies in the worlde witnes, whether the contemninge of the churches authoritie in expoundinge of holy scriptures, hath not been the mother of them all. Take away therefore your paradoxe of the fulnes of scriptures, and put my position of the necessitie of the churches iudgment in declaringe the true sence and meaninge of the scriptures in practise, and the gap to all heresie will quicklie be so fast shurt, that thee will neuer more appeare in the worlde.

P I L K.

But in defence of that royall and holy faith, We are verie confident that all these articles expressed by you, haue both a true and full proosse from them. The trinitie of persons in the vnitie of one essence is plainlie taught: otherwise what man or Angell durst prie into that maiestie lest he were oppressed of glorie. There be three that beare witnes in heauen, Father, Worde & holy ghost and these three are one saith S. Iohn: And Mathewe 28. Baptise them in the name of the Father, the sonne, and the holy Ghost. Which places as they prooue the vnitie of the essence in trinitie of persons, so likewise doe they, their comon glorie, because to be, and to be glorious in the God heade, is all one as S. Aug. argueth. The procession of the holy ghost from the father and the sonne is fullie taught. Io. 15. 26. Where he is termed the, Spirit of truth that proceedeth from the father, which verie worde S. Ioh. vseth of the two-edged sworde, proceedinge out of the mouth of Christe, which is nothings but the

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Spirit

if of purpose you would waike in a cloude, that your reader might not perceiue you. For if by expresselie, you meane wordes and sillables; then it is true that all articles of faith are not contained in holy scriptures in so manie wordes: but if you meane the sence and substance, and that which may be deduced by necessarie consequence, then it is false that full proofe cannot be made of all articles of faith out of scripture. In the former sence, there is not anie protestant, that hath taught that the scriptures expresselie containe all articles of faith, and this you papists knowe. For Eekius reprooueth the Lutherans, for that they will haue nothinge beleened, but which is expresse scripture, or can be prooued out of scriptures. So that your owne side perceiue we beleene thinges that are not expresselie sett downe in scriptures, but nothinge which hath not a iust proofe out of it.

CHAMP.

The cloude is in your owne brayne, and not in my position, which is neither darke nor doubtfull but to you, who perceiuinge it to preiudge and pinch, woulde gladlie finde some doubtfullnes therein. For if you had not been either blinde or blind: toulded, you would haue seen that the position denyeth full proofe of all articles of faith out of scriptures, in the same sence and meaninge that you proteste to mayntaine the affirmatiue; and not onlie the expresse containinge them in so manie wordes or sillables.

Manuall, proofe of the Catholike position.

The articles which protestants beleue to be of faith as well as Catholikes, and yett

yett are not containd expresselie in holy
 scripture, are manie, but we will geue in-
 stance but onlie in a fewe. First that there
 are three distinct persons and one only sub-
 stance or essence in God. Secondlie that the
 second and thirde persons are of the same
 substance, and of equall glorie with the
 first. Thirde lie that the thirde person pro-
 ceederh from the second and from the first.
 Fowerthly that there are two distinct and
 compleat natures in our Sauour Christ,
 and but one onlie person. Fiftlie that there
 are in him two willes and two operations,
 to witt of God and man, aboute all which
 haue been diuerse heresies as is wel known
 to the learned. And thoughe all these ar-
 ticles haue most true grounde and prooffe
 in holy scriptures, yett are they not so ex-
 pressely containd therein, as they may be
 fullie prooued by them alone. One exam-
 ple shall serue for al; to prooue the sonne
 of God to be consubstantial or of one sub-
 stance with the father, the catholikes doe
 alleage (and trulie) this testimonie (I and *Io. 10. 30.*
 the father are one) yett because there are
 moe means of being one, the in substāce, as
 namelie, to be of one wil, desire, & affectiō,
 of which sorte of vnitie speciallie the
 Arrians did expound this place, alleaginge
 for themselves that testimonie (I pray that *Io. 17. 21.*
 they al may be one as thou father in me,
 and I in thee, that they also in vs may be
 one)

one) Which cannot be vnderstoode of vnitie in substance. Therefore this testimonie without the interpretation of the church (which is the pillar of truth) doth not fullie prooue the father and the sonne to be one in substance. The like may be sayd of the other articles here mentioned.

P I L K.

What a gap you open to Gentilisme, Iudaisme and Heresie, When you deny the maine groundes of christianitie to haue a full prooffe from the scriptures, but require the helpe of tradition and authoritie of the church, as if the authoritie of the church would preuaile with them, with whom the scriptures will not.

C H A M P.

Are you a doctor in diuinitie, and thinke a greater gappe to be opened to Gentilisme and Iudaisme by denyinge the mystery of the blessed Trinitie, to be fullie and clealie prooued out of the scriptures only? would you if you had to doe with the n^e goe aboute to prooue that mysterie, either out of the newe testament to the Iewes, or out of the whole Bible to the Gentiles? It would well become your iudgment indeede, and suteth well with the rest of your learned discourses. But what ouer you would doe in that case, I knowe that noe man indued with one dramme of witt, would thinke that kinde of prooffe to haue anie force with them that receiue not the scriptures, though they were as cleare and expresse as you would desire them to be. And as for the gap opened hereby to heresie: Lett the worlde that seeth so manie sects of heresies spronge out of one Luther, iudge whether your paradoxe of the sufficiencie of onlie scripture, without respecte to the churches authoritie and iudgment, hath not brought them forth
and

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and begotten them. Lett the example of Legatt testifie whether your position or myne open the gap wider to heresie. Finallie lett all the heresies in the worlde witnes, Whether the contemninge of the churches authoritie in expoundinge of holy scriptures, hath not been the mother of them all. Take away therefore your paradoxe of the fulnes of scriptures, and put my position of the necessitie of the churches iudgment in declaringe the true sence and meaninge of the scriptures in practise, and the gap to all heresie will quicklie be so fast shutt, that thee will neuer more appeare in the worlde.

P I L K.

But in defence of that royall and holy faith,
We are verie confident that all these articles expressed by you, haue both a true and full prooffe from them. The trinitie of persons in the vnitie of one essence is plainlie taught: otherwise what man or Angell durst prie into that maiestie lest he were oppressed of glorie. There be three that 1. Io. 3. 8. beare witnes in heauen, Father, Worde & holy ghost and these three are one saith S. Iohn: And Mathewe 28. Baptise them in the name of the Mat. 28. Father, the sonne, and the holy Ghost. Which places as they prooue the vnitie of the essence in trinitie of persons, so likewise doe they, their comon glorie, because to be, and to be glorious in the God heade, is all one as S. Aug. argueth. The procession of the holy ghost from the father and the sonne is fullie taught. Iu. 15. 26. Where he is termed the, Spirit of truth that proceedeth from the father, which verie worde S. Ioh. vseth of the 10-edged worde, proceedinge out of the mouth of Christe, which is nothinge but the

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Spirit

spirit of his lippes, wherewith he shall strike the wicked, as Esay prophesieth. cap. 11. 4. And with the breath of his lippes he shall slay the wicked. And to shewe his procession, as well from the sonne as from the father, Christe breathed vpon his disciples and sayde. Receiue the holie ghost, and for that he is called the spirit of the sonne. Gal. 4. 6. And because yee are sonnes, God hath sent forth the spirit of his sonne into your hearts which crieth Abba father. That there be two distinct natures in Christ. & one onlie person Esay prophesied, cap. 1. 14. Behoulde the Virgin shall conceiue and beare a sonne and shee shall call his name Immanuell. And like Ierc. cap. 23. 6. In his dayes Iuda shall be saued, and Israell shall will safelie, and this is the name whereby they shall cal him, the lorde our righteousness: which S. Iohn fulfilled. Io. 1. 14. And the worde was made flesh and dwelte amonge vs, and we saue the glorie thereof, as the glorie of the onlie begotten of the father, full of grace and truth, of which two distinct natures there be two wills and two operations as S. Luke sheweth, not my will but thy will be done; For he that hath two perfect natures must needs haue theire natural properties & operations, but to wil & worke are natural proprietie & operations, followinge both natures in Christ: therefore he had two willes and two operations. All which places are vrged by the auncient Fathers and late Writers protestants and papists to confirme these seuerall points, in so much that you are forced to graunt that they haue a

Lnc 12.

true prooffe from the holy scriptures. And then I may say as S. August. saith to Maximian the Arrian. Si vox ista vera est quæstio illa finita est. But you papists haue numbler Witts then the fathers, for you are not content with truth but you must haue full prooffe, as though that prooffe which to a man is true, were not full. For there can be noe fuller prooffe, then that which doth conuince and satisfie, the vnderstandinge, but a true prooffe doth so: For what is truth but adæquatio rei & intellectus. And yett if there be anie difference betweene true & full, these articles are fullie concluded out of the scripture. For beinge articles of the Apostolicke creede, they are plainly sett downe as Bel-larmine confesserth out of S. Aug. And some of them questioned by the Arrians, as the consubstantialitie of the sonne (which in the next place you except against) he saith that of these questions which then were moued, clarissima extabant in scripturis testimonia, quæ sine dubio antepōnenda sunt omnibus conciliorum testimonijs. These thinges then that haue most cleare testimonies out of scriptures, and to be preferred before all testimonies of counsell, haue a full prooffe from them, but such are some of these articles, yett you proceede to fight against scriptures, and wringe from Christians, one of the strongest Bulwarke they haue against Arrians. I and the consubstantialitie of the sonne, because the Arrians interpreted it of vnitie of concorde and will. But if

the mist of poperie had not blinded your eyes, you might easily haue seen vnanswerable arguments out of the text to prooue the sonne consubstantiall to the father, and so to be vnderstoode of the vnitie of substance. For the Iewes require him to tell them plainly whether he be that Christ, he answereth directlie he is, therefore the naturall and consubstantiall sonne of God, as he prooneth. Matt. 22. 45. out of the Psalme. 100. If then David called him Lorde, howe is he then his sonne?

Secondlie he that geueth eternall life to his sheepe, so that none can take them out of his hande, is of the same power, and consequentlie of the same nature with God; For what is it to be God, but to be of the highest and greatest power, then which none greater? but the sonne doth soe; ver. 28. & 29. And I geue vnto them eternall life, and they shall neuer perish, neither shall anie plucke them out of myne hande. Thirddie the Iewes tooke vppon stones to stone him, as a blasphemour as one that made himselfe God, this cause they sett downe in plaine termes. verse 33. Because thou makest thy selfe God, beinge man; but it is no blasphemie to be of the like Will, desire and affection with God: playne therefore it is by Christs argument, that he did preach God so to be his Father, as the Iewes vnderstoode he would haue himselfe the naturall sonne of God. See nowe excepte you be blinder then the Iewes, howe plentifully this scripture prooneth the consubstantialitie of the sonne, and

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and as for the place of 1o. 17. it helpeth not the
Arrians at all, as S. Aug. sheweth to Pascentius the Arrian. For that wheresoeuer the scripture speaketh of two that are one, as in this place, they are euer of one substance. And therefore he chargeth both Maximianus their Bishoppe, and Pascentius a noble man of their opinion, to trauers the scriptures, if anie where they coulde shew two, sayde to be one that are not one in substance; But lett this be graunted that (I and the Father are one) prooueth onlie vnitie of Will, not of substance, is there not an arguie of scriptures besides this to prooue the sonne of the same substance, that we neede not call in the authoritie of the church? Epist. 174

C H A M P.

You haue bestowed all this labour moste idlie, goinge aboute to prooue to me, that these articles are true, and to haue true grounde in the scriptures, which no catholicke euer doubted of. That which you shoulde haue laboured in (if you woulde haue spoken to the purpose) is, that these articles haue so full prooffe out of scriptures onlie, that an heretike might be conuincd thereby without iudgment and interpretation of the church vppon the same places. Which is euidently prooued to be false by the many and diuerse heresies which haue been maintayned against all these articles. For the authors thereof, hereticallie refusinge the vnderstandinge of the church vppon those places of scriptures, and diuers others, as you also doe in the places condemninge your heresies, and followinge wilfullie their owne iudgment therein as you in like manner doe, coulde not be conuincd of their errors. but interpreted these places and all others brought against them, in such sorte as they made not against them at all.

And as for the particuler authorities proouing diuers of these articles, consulte with your Grand Maister Caluin, and see what weight he putteth in them for the prooue of the sayde misteries. Or if youlike not to turne his bookes, read the litle booke written by Egidius Hunnius a professed protestant intituled Caluinus Iudaizans, and you shall see whether he was conuincd in these articles by all the passages of holy scripture alleaged for that purpose. Yett would I not haue you to thinke that I approoue his wicked doctrine herein (which I detest as most hereticall) but onlie produce him as an irreprooueable instance of my position. Therefore all the longe, lose and imperfect discourse which you haue made in this paragrasse (wherein are manie paralogsimes and imperitencies) so farr as it prooueth anie thinge, prooueth Caluin to haue been a wicked miscreant, but prooueth nothinge against my position, which denieth not these verities, to haue most true ground in holy scripture, according to the true sence and meaninge thereof, but not in such sorte as the euidence thereof cannot be auoyded by an heretike. And you your selfe that wrangle so much heere against all experience, as well of the present as all precedent ages, will not acknowledge the catholike positions nowe in controuersie, prooued by more, or at least by as plaine and expresse scripture as these are, to be sufficientlie prooued. So that I neede seeke no further confirmation of my position, then the experience of your owne peruersitie.

P I L K.

Yea to stoppe your mouth, I add that S. Aug. doth euidentlie except against the authoritie of the church, in his polemicall bookes against the Arrian Bishopp in two seuerall councells, the one of Nice, the other of Arrimnum, the former of which had ratified the consubstantialtie of

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of the sonne, and the other reuoked it, and yeth
both himselfe and the Arrian onlie to the scrip-
tures, as knowinge this pointe of faith fullie to
be proued of them.

C H A M P.

Your mouth meriteth well the stopinge that doth
so fast and fowlie ouerflowe, as to say that S. Aug.
doth euidentlie except against the authoritie of the
churche. What, haue you so soone forgott that he
protested he would not beleue the go pell but that
the authoritie of the churche moued him? you haue
be like some as euident and expresse wordes of his
exception against the churche's authoritie as this is
for it, or else your assertion is moite shameles: let vs
here I pray you what he saith.

P I L K.

Neither ought I (saith S. Aug.) to vrge the
councell of Nice, nor thou that of Arriminum,
I am not tyed to the authoritie of the one, nor
thou of the other, but out of the scriptures that
are not parties, but common witnesses vnto vs
both; lett matter to matter, cause to cause, rea-
son to reason be indifferentlie opposed.

C H A M P.

Howe willinglie you deceiue your selfe and wil-
fullie labour to deceiue others? I must needs thinke
that it is malice or peruersitie, & not ignorance that
maketh you abuse this place of S. Aug: who hauing
sayde that the worde *consonant*, beinge by the ca-
tholike fathers in the councell of Nice by the autho-
ritie of truth, and truth of authoritie established,
was after in the councell of Arriminum vnder the
hereticall Emperour Constantius by the fraude of a
fewe disliked, but afterwarde acknowledged, he
cometh to say. But nowe neither I ought to vse the
authoritie of the councell of Nice, nor thou of the

Libr. 3.
cont. Ma-
xim. 2. 14.

counsell, of Arriminum, but such testimonie of scripture as are common to both. Where S. Aug. is as farre from exceptinge against the authoritie of the church in the counsell of Nice, as I am nowe from exceptinge against the authoritie of the counsell of Trent, in that I doe not vse it against you, but am content to deale with you by the scriptures, which beinge receiued by vs both, are ineproucable witnessses.

In this therefore & noe other sorte doth S. August: omitte to vrge the authoritie of the counsell of Nice against his aduerfarie Maximian the Arrian, and tye himselfe to the scriptures, then I doe nowe tye my selfe to the scriptures omitting to vrge the authoritie of the counsell of Trent against you a protestant. And tell me I pray you, did S. Aug: (thinke you) esteeme lesse of the Nicen council then you doe? you wil not say it I suppose. And doe not you geue vnto it that authoriuy to define matters of faith against heretikes? and admitte of the doctrine thereof as orthodoxe and catholike, and which ought to be receiued of all christians? you will not deny it. Why therefore doe you say S. August evidently excepteth against the authoritie of the church, because he woulde not tye his aduerfarie in that dispute to the authoritie of the Nicene counsell, which he professeth to haue been decreed by the authoritie of truth and truth of authoritie? But you delight not onlie to err your ielfe, but also to drawe others into errour with you.

P I L K.

Where then is your inference, that this scripture without the interpretation of the church doth not fullie prooue the Father and the sonne to be one in substance, as if the scriptures before the churches interpretation prooue onlie probable; after her interpretation fullie. This

I gather to be your meaninge, because Bellarmine affirmeth (from whose harness you haue
gathered

His maiestie esteemeth himselfe Catholike because he receiveth the sower first general counsell.

Lib. 4. de verbo c. 7.

gathered these gleanings) that the scriptures expressed by a councell, doe firmelie and certainlie prooue that, Which before they did not firmelie prooue. And of S. August. he saith, that he bringeth certaine coniectures out of scriptures, Which after the definition of a councell and triall of written traditions, haue some force to confirme truth, Which of themselves ar not sufficient.

C H A M P.

My inference standeth good, nor is it anie way impeached by S. Aug: euen in this place by you alleaged as already appeareth. Besides in his booke *de vera religione* cap. 1. he hath these expresse wordes, who is not starke madd and easilie vnderstandeth not, that the exposition of scriptures, is to be sought from them who professe themselves teachers of the same? He meaneth the pastours and doctours of the church. And concerning this place. *Ego & pater unum sumus*, read S. Athanasius his Epistle *ad Episcopos Arianos*, and see howe they were conuincd with it, or if you will not looke so farr, make a litle inquirie of Legats answere vnto it. That which you say of the scriptures before and after the churches interpretation, and likewise of S. Aug: out of Bellarmine (though I find noe such thinge in the place of Bellar. by you cited) in the catholicke sence is true. That is, the scriptures before the iudgment of the church of the true sence and meaning thereof, make noe full prooffe vnto vs of the articles of our faith. Not because they receiue anie truthe or force in respect of themselves from the church, they being the infallible worde of God, but because they beinge capable of diuerse sences and subject to be vnderstoode diuerſlie, as you your selfe will not denie of these fewe and plaine wordes *hoc est corpus meum*, without some authoritie to interpret them, the true sence and

Mr. Pilkinton
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and meaninge of them cannot assuredlie be knowne vnto vs. And therefore hath God placed in his church pastours and doctors to deliuer vnto his people, the true meaning of his worde, and hath promised to be with them alwayes, & that to heare them is to heare himselfe.

Mat. 28.

P I L K.

Lett this be marked. For when we say that the scriptures doe prooue fullie art cles of saith, we take not away subordinate meanes whereby we may see and learne the fulnes of the scriptures: but we exclude all ourwarde and aduentitious authoritie, to supplie the supposed weaknes in them, and to adde strength and firmenes vnto them.

C H A M P.

Necessitie and the verie euidence of truth forceth you to confesse some meanes to learne the true sense and meaninge of the scriptures; but your owne perversitie and obstinacy will not permitte you to speake plainlie. What doe you I pray vnderstande by subordinate meanes which you say you exclude not? and what doe you meane by aduentitious authoritie? doe you meane the authoritie of the church? so your wordes followinge doe insinuate. But shewe you as clearly out of the scripture the authoritie of the church to be excluded as strange and aduentitious, as we will shewe you that it is ratified, established, and commended vnto vs as an vnfallible guide and teacher of truth, and then we will geue some credit to your wordes; but till then which will be neuer, knowe yee that yee are proued to contemne scripture, and all other authoritie saue onlie your owne foolishhe fancie, which you make to be iudge of the holy scripture it selfe.

P I L K.

Which strength the papists say, they haue not of

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of themselves, but receive from the interpretation of the church, and traditions; Which is an impious and blasphemous assertion. For the interpretation of a *sinode*, is but a *glosse*, the scripture is the text; the interpretation may err, the text cannot erre; the interpretation is the worde of man, the scriptures the voyce of God: to conclude this point, whereas the position of the former Roman church was, that diuinitie reasoneth from the scriptures necessarilie, from other authors and learninge probable; the wheele nowe is turned, and men reason from the scriptures coniecturallie, but from the interpretation of the church and tradition, firme and fullie.

CHAMP.

Howe often haue you been tould of your wittinge belying your aduersaries: you knowe well if you knowe anie thinge, that the catholikes whom you call papists, doe teach the scriptures to be the worde of the holy Ghost, and to haue thence veritie from him independentlie of the church: And therefore that the church addeth no strength or veritie to them, no more then the witnes or notarie addeth truth or veritie to the will & testament of the testator. Neuertheles the authoritie & testimonie of the church, is as necessarie for the acceptance and acknowledgment, as well of the letter and texte it selfe, as of the sence and meaninge of the scriptures, as the witnes or notaries hande is to the acknowledgment and prooffe of the will and testament, or as the sentence of the iudge is necessarie for the true sence and meaninge of the will, if at anietyme it come to be in doubt or in question. Neither is the interpretation of the church vppon the scripture, the interpretation or worde of man, as you hereticallie tearme it, but of the holy Ghost as (besides other

other places) you may learne of that. *Visum est Spiritui Sancto & nobis*. But it auaieth, like as to teache a wilfull mynde wisdom. Your conclusion is yett more childishe, ignorant, and impertinent. For from the scriptures vnderstoode in the sence of the church which is infallible true, we say the argument is necessarie and infallible, whereas from all humane authours taken seuerallie, be they neuer so learned, the argument is not certayne but probable. But whē we speake of humane authours, we vnderstande not the church nor yett her receiued traditions. And thus you see your strongest arguments against the position of the manuell, are nothinge but froathie calumnies, paralogisines and impertinencies, dispersed and blowne away with euerie small blast of winde.

Manuell. Catholike position. 2.

All such articles as are of faith and so holden by the protestants themselues, are not contayned so much as indirecylie or implicitle in the holy scriptures: but onlie so farr as the scriptures contayne and testifie the authority of the church & traditions.

Prooffe.

That all the bookes of the bible and euerie parte thereof, which are acknowledged for canonicall scripture ioyntrie of catholikes and protestants, be such indeede. That the moste blessed mother of our Sauour Christe, continued perpetuallie a virgin. That it is lawfull for christians to eat strangled thinges, and blood (which were expressly forbidden them Acts 15. 20.) are not so much as indirectly contained in holy scrip-

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scriptures, otherwise then is mentioned in
our position. But this being more amply
proued in that which followeth of tradi-
tions, this which we haue sayd alreadie shal
suffice for the present.

P I L K.

*The sunne needeth to borrowe no light of o-
ther starres, nor the scriptures of the church,
or of tradition; For without helpe of either,
they sufficientlie prooue all articles of faith.*

C H A M P.

It is an vsuall trick of all deceitfull and verball
disputers, to inuert & change the question in hande,
that when they can say nothinge to the true questiō,
they may finde somethinge to say to the question
framed by themselves. The controuersie here is not
whether the scriptures doe sufficientlie prooue all
other articles of faith, for that was disputed in the
precedent position, and the negatiue parte there
proued against you; but whether they sufficientlie
prooue themselves to be the holy scriptures or noe,
which was the first prooofe of this positiou: lett vs
heare howe you answered it.

P I L K.

*But here you trifle in idle Homonomie of ar-
ticles of faith. For stricktly those things are cal-
led articles of faith, which are prescribed in
the old and new testament to be beleueed, and
are summarilie comprised in the Apostles creed;
whereby they are both distinguished from the
precepts of the lawe that prescribe good wor-
kes, and from the principles of diuinitie, from
which as from conclusions they are deriued.*

C H A M P.

I knowe not what you call trifeling in homono-
mie;

mie; but I knowe that you bable in obscuritie. It is
 be like no article of faith with you, that God is to be
 adored, his name not to be prophaned or blasphem-
 med, that our parents are to be honoured, with the
 rest of gods commaundements, because they be
 precepts commaunding good workes. I maruell
 where you learned this good diuinitie. But lett this
 passe, yett it serueth not your turne; For the scrip-
 tures whereof the question is nowe, are not precepts
 as you knowe. You haue therefore another as good
 a shifte. That is, that articles of faith are distinguished
 not onlie from precepts, *but also from principles of*
diuinitie, from which as conclusions they are deriued;
 these are your owne wordes, but what you meane
 by them I cannot conceiue. They seeme to sounde,
 that the articles of faith as conclusions, are deriued
 from the principles of diuinitie. Then which you
 coulde haue sayd nothinge more contrarie to truth.
 For all men knowe that the conclusions of diuinitie
 are deriued from the articles of our faith, as from
 their principles & not the contrarie as you dreame.
 It had been good you had taken one yeere more to
 haue renewed your writings, that you might haue
 made better sence of your ayings.

P I L K.

*Of which sorte of principles these are; That
 the holy scriptures are diuine, inspired from
 beauen, immutably true.*

C H A M P.

By what other reason I pray you are these thinges
 here named by you, rather to be called principles of
 diuinitie, then articles of faith, more then for your
 owne bare and ignorant assertion? you should haue
 geuen some reason for your distinction, that your
 reader might haue seene it had not been meereley
 forged onlie to delude the argument. Againe why
 are these thinges to be tearmed principles, and not
 articles of faith; God is one; God is omnipotent; God
 is truth

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is truth it selfe and the first truth that reuealeth misteries of faith? you dare not denie these to be principles of the other principles, and yett are they most properlie articles of faith: as you dare not denie, expressed in the creede it selfe. You see therefore your distinctions of articles and principles of faith to be vaine, foolishhe and frivolous, inuented onlie to delude your lesse carefull reader.

P I L K.

Improperlie articles of faith are called whatsoever is written as the principles themselves, preceptes of the lawe, sermons of the prophets, histories of both testaments, because faith, assenteth to euerie thinge deliuered in the worde.

C H A M P.

That is properlie an article of faith, that is beleeued for diuine authoritie, whether it be written or noe, as were all these thinges the fathers beleeued before the lawe written. And because we beleue the bookes of Genesis for example, and the rest of the holy Byble, to be written by Gods reuelation, therefore doe we beleue them to be holy scripture, and to containe gods worde. Which therefore is properlie, an article of faith no lesse then the misterie of the blessed trinitie, beleued for the same authoritie.

P I L K.

Vppon this grounde I answered, first in generall, that none of these points are articles of faith.

C H A M P.

Vppon such a false grounde you are like to builde a good answer. Is it no article of faith with you that the booke of Genesis is written by gods reuelation? Tell me I pray you vnto what kinde of knowledge or assent you will reduce it? I will confesse you a maister in diuinitie if you can make it well appeare,
by

by what other act of knowledge or vnderstandinge we assent vnto this veritie., besides the act of faith. Which if you cannot performe, as assuredlie you cannot, you must needes see this your first answer to be noe answer at all, but a meere supposall of a manifest falsitie.

P I L K.

*Ad Da-
masum.*

Secondlie I answered to euerie one in particular. I answered to the the first. That all canonicall bookes and enerie parcell thereof be such, is prooued out of themselues. For besides that the ould testament prooueth the newe, and the newe the old (for whatsoener we read in the ould testament, the same is founde in the gospel, and whatsoener is founde in the gospel that is deduced from the authoritie of the ould testament, as Hierome speaketh) so in speciall enerie booke prooueth it selfe, both by its owne light as formerlie was shewed, and by the testimonie of Christ of the Prophets, and Apostles, that were the secretaries of the holy ghost. The testimonie of our Sauour Christ. Luc. 24. 44. These are the wordes which I spake vnto you while I was with you, that all must needes be fulfilled which were written of me in the lawe of Moyses, and in the prophetts and in the psalmes. Of S. Paule. 2. Tim. 3. 16. All scripture is geuen by the inspiration of God, and is profitable to doctrine, to reprove, to correction, to instruction which is in righteousness. Of S. Peter the 2. epist. 1. 21. The prophetic came not in olde tyme by the will of man, but holy men of God spake as they were moued by the holy Ghost.

doe

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doe abundantly proue the bookes of the olde testament, to be canonicall, besides that there is not anie of them, out of which some testimonie is not in the newe testament extant.

C H A M P.

Your second answer is as much to the purpose, as your first. Neither the old testament proving the newe, nor contrariwise; vnles the one be beleeued before. Yea you make your selfe ridiculous to all men by such a naturall or circulare prooue, vnles you suppose the assured beleefe of some parte before. For example if one shoulde demaunde of you how you knowe, or why you doe beleue those wordes of our Sauour which you cite out of the 24. of S. Luke either to haue been spoken by him, or written by S. Luke; would you say that they euidentlie proue themselves so to be? surely this you must say, both accordinge to your doctrine here, and accordinge to the necessitie you put your selfe into by denyinge the authoritie of tradition and of the churches testimonie. And yett in sayinge that, you shall euidentlie proue your selfe to be senceles. For there is noe such euidence of the thinge, but anie man that is not moued with the authoritie of gods church, and tradition would esteeme it verie vncertaine and most doubtfull. For vnles these wordes, (and that which I say of them, I say of the rest of the scripture) were God himselfe, and spake to vs as immediatlie as he did to Moses, and the rest of his prophetts, they cannot be sayde to be knowne by their owne light, nor beleued for their owne truth.

Againe suppose you had certayne knoweledge of this by what meanes soeuer, howe could you be certayne that he speaketh of those bookes of Moyses, psalmes, and prophetts, which we haue vnder those names? This certainlie would be impossible for you to proue, seinge you reiect the authoritie of tradition and the churches iudgment, by which onlie it is

L

assuredlie

Job. 15.

assuredlie prooued. Furthermore you knowe, that our Sauour speakinge in his owne person, required not to be beleeued but by the testimonie of his workes, sayinge: *Nisi opera in eis fecissim. eius nemo alius scit, ueritatem non habere.* Much lesse therefore doth he require that we shoulde beleeu a written booke to be his worde, without other prooffe then the selfe light of the booke, which is not so greate as that of his owne liuelie worde. The sayinge of S. Hierome is nothinge to the purpose. For he speaketh onlie of the mutuall consent and concord of the two testaments, which to christians that already beleue them both to be the worde of God, is no small confirmation of the veritie of the doctrine they both contayne.

P I L K.

Beware
howe you
attribute
anie thin-
ge to the
defluxion
of tyme
least you
fall vpon
suaition.

The Gospells of the Euangelists the Acts, and Epistles of the Apostles, the reuelation of S. Iohn, prooue themselves out of themselves, to be theiress whose titles they beare. And if we credit the bookes of historians and Philosophers, auncient and moderne, diuine and humane, to be theiress whose names they carrie, in their foreheads; What madnes were it to thinke the diuine scriptures not to be written by them, who are said to be their penmen, after the defluxion of so manie ages, wherein neuer anie good christian called them in question besides Wicked Iesuits, impure Manichees, Cerdonians, Marcionists, and Ebionites.

C H A M P.

None of all these bookes say, they were written by such and such, as is manifest. And though they did, yett were not this sufficient to prooue them theirs, vnles it were certaine this were their testimonie, and that they were infalible in their testimonie.

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nie. As for the titles they beare, there is the same difficultie. For it is not otherwise knowne to be theirs then by faith and beleefe, of which we seeke the grounde. And if titles were sufficient proofes of the true gospels, we should haue manie moe gospels then we haue, as you cannot be ignorant. Againe the Epistle to the Hebrues beareth not the name of anie of the Apostles, and howe longe it was thought by diuerse not to be S. Pauls you knowe, vnles you be verie ignorant. For the workes of other humane authors why doe you beleeeue them to be theirs, if it be not for the testimonie of all succeedinge ages brought vnto vs by tradition? Giue some other sufficient grounde of your beleefe in this poynte, if you can, and if you cannot, say you are senceles to reiect ecclesiasticall tradition in receiuinge the bookes of the Bible, or else that your iudgment is foolish and idle. Moreouer were it certainly knowne vnto vs that S. Mathewe wrote the gospel we haue vnder his owne name, as it is now by tradition and the churches authoritie; yett vnles it were further certaine that he wrote by diuine inspiration (which without some diuine testimonie we knowe not) it could not be certaine to vs that his gospel is the word of God. Nowe if you had lefte out of the number of those that haue called the scriptures into questiō (*Iesuites*) and putt in their place, Lutherans or Protestants, your wordes might haue passed for currant. But tell me in the small honestie of a protestant minister, did you euer knowe that anie Iesuite called anie booke of scripture into question or doubt? you cannot, though you burst your selfe, giue an instance. Whereas you doe not onlie call manie booke of the holy Byble into doubt, but absolutlie reiect them as Apocrypha, and your Grand father Luther with his truer disciples, doth manie moe, euen of those which you say is madnes to call into question. Hath malice so blinded you, and wilfull rage against the truth made you so madd, that you feele not the deadly woundes

which you geue your selfe, whilst you strike, or at least thinke to strike your aduersarie.

PILK.

But what iuglinge is this? We beleene these bookes to be theirs whose names they carrie, for the authoritie of the churche, that is the Pope, who is S. Peeters successour, and holdeth all his authoritie from him, and yett we cannot beleene S. Peeter himselfe, that this Epistle is his, but because the present Pope hath so determined it.

CHAMP.

I cannot say that you iugle here you are so grossely impertinent, and hoodle vppe so manie apparant absurdities in these fewe wordes. Where learned you I pray you that the Pope is the churche? or that he holdeth all his authoritie from S. Peter and not from Christ himselfe? Againe where doth S. Peter testifie that this is his Epistle? haue you or anie of your reformed bretheren heard him say it? no such thinge. Seeing therefore neither you nor anie man nowe a liue euer heard him testifie anie such thinge, what great iuglinge is it I pray you, to beleue a liuely and liuinge witnes, assisted by the spiritt of truth, and taught by those who lineallie descended from S. Peter testifiinge that these are S. Peters writings, rather then to beleue a doombe paper or parchment, which might be written by some other as well as other thinges, that went a broad vnder the same Apostles name? And by that which hath bee hitherto sayde on both sides, you may see (if you will not shut your eies that you may not see) that it is cleare, (notwithstandinge all your childishe iangling) that all articles of faith are not contayned in scriptues, otherwise then is mentioned in the position of the Manuall: nowe lett vs see your answer to the other proofes of the same position.

PILK.

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P I L K.

To your second instance, We say With Saint August. that We are not Willinge to moue anie questions aboute the Mother of God, for the honour We beare vnto her sonne. Yett sith you stirre the coales, We answered that it is an highe pointe of our faith, and sufficientlie prooued in the scriptures, that Christe Was borne of an intemerat Virgin: but Whether after his birth shee Were knowne of Ioseph, thonghe the negatiue be a seemelie and reuerend truth; yett We say With Basill, that it toucheth not our faith.

Homil de
Natiuit.
Domini,

C H A M P.

You woulde seeme to be religiouslie affected to-
wardes the blessed Virgin, but notwithstandinge
you misse S. Aug: wordes least you shoulde doe
her too much honour, his wordes are these. *De Ma-*
ria propter honorem Saluatoris nullam cum de pecca-
tis agitur habere uole questionem. And in the end
you are content rather to incline towardes the old
heretike Heluidius, then to beleue with the holy
catholike church concerning the perpetuall virgi-
nitie of the blessed Virgin. Where is nowe I pray
you your rule of faith before mentioned, *non credi-*
mus quia non legimus? I coniure you vppon forfei-
ture of your honestie and integritie, either to reiect
that rule as noe sufficient grounde of faith, in anie
article, or else to beleue that the blessed Virgin was
neuer knowne of anie man. Take whethes parte
you please & you shall geue sentence for me against
your selfe.

Exeiel 44:2
then said I
vnto me, this gate
shall be shut, & I
shall not be quenched
by it. Because the Lord
the God of Israel
shall be there
Looke be-
fore. Sect.
10.

P I L K.

Your thirde instance is no article of faith but
a Canon of manners, so in the number not of
L-3 things

things to be beleueed but to be donne. Wherein
 thoughte to the Apostles for the auoydinge of
 scandall, for the eatinge of thinges strangled,
 and blood, yett when the offence was remoued
 the eatinge was allowed. Rom. 14. 14. 1. Tim.
 Cont. Fan. 4. 4. and Saint August. prooueth it out of S.
 L. 32. c. 13. Mathewe cap. 15. 17. 18.

C H A M P.

Are you so blockishe that you doe not, or so per-
 uerse that you will not, see the difference betweene
 the practise of anie thinge, and the doctrine of the
 lawfulness of the same practise? Whereby you might
 be taught, that thoughte the first be not an article of
 faith, yett the second may be. For example thoughte
 it be not an article of faith for two single persons to
 marrie together, but a matter of practise, yett is it
 a matter of faith that they may lawfullie marrie to-
 gether, as I hope you will not denie, and so in fise
 hundreth more thinges. That the Apostles did make
 that prohibition for a tyme onlie and not to conti-
 nue euer, where is it written? or whence haue you
 it, but by the churches authoritie & interpretation?
 The places of scriptures by you cited (were they to
 the purpose as they are not) woulde be sufficient ar-
 guments to make some of the bookes doubtfull as
 cōtradiſtinge the one the other, were there not a iud-
 ge to reconcile them, and bringe them to attone-
 ment together. And thus you see all the three in-
 stances brought in prooffe of the catholike position in
 the Manuall, to remaine firme and solide, and your
 euasions to be childishe wranglings without truth
 or substance.

P I L K.

Thus you see you fight against God, when
 you warre against the perfection of holy worde.
 Which that you may more plainlie perceiue in
 the

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the last place I will sett downe the protestants doctrine, not in such double tearmes as you deuised, but theire owne wordes as they haue positineli deliuered With the seuerall authorities of holy scriptures, whereby they confirme it, and testimonies of fathers, whereby they shewe the consanguinitie of it With the purest Christians. For the positions sett downe by you, are not by them acknowledged.

C H A M P.

If you deny my positions to be true as (hauinge hitherto disputed against them) you seeme to doe, then must you of necessitie acknowledge the contradictorie to be true, and maintaine them as yours, vnles you will haue both contradictories to be false, which no man yett euer hearde of. But why doe you not put downe the positions which I call the protestants positions, that the reader might see how iustlie you denie them to be yours? I will supply your defect, that the indifferent reader may iudge whether the positions sett downe in the Manuall vnder the title of protestants positions, be not truly theirs.

Manuall, protestant positions.

All articles of faith are so expresselie contained in scriptures as out of them onlie full prooffe may be made thereof.

All articles of faith are at least so contained in holy scriptures, as without any testimonie or authoritie of the church, or traditions they may thence be plainly and distinctlie deduced.

These are the positions in the Manuall in this first controuersie vnder the title of protestant positions, which you say are not acknowledged by them. And

yett if I vnderstande your wordes you admitte them, neither can you iustlie denie them as I sayde before: but lett vs heare what you say for your selfe.

P I L K.

They say not that all articles of faith, are expresselie sett downe in holy scriptures, but either expressely or analogicallie, and so they haue a full prooffe out of them.

C H A M P.

Compare this position with that sett downe by me in the first place, and see wherein they differ. Only you make the first parte of your position absolute, as if it had been so sett downe by me, but this is your owne fraude and deceipte. For I made it not absolute but modall or comparatiue, as appeareth by the thinge it selfe. The position therefore sett downe by me is yours, and therefore to be prooued out of the scriptures, as the position it selfe requireth? herein if you sayle, your position will be conuincd to be false, and your faith accordinglie.

P I L K.

Secondlie they admitte of the testimonie of the churche both concerninge articles of faith, and the scriptures themselves; First to discerne true from false; Secondlie publiklie to preache them; Thirdlie to interpret and expounde them, but euer accordinge to the scriptures themselves, without anie addition of her owne, either of sufficiency or perfection vnto them.

C H A M P.

That is in good speech: they admitte the testimony of the churche so farr as it contradisteth not theire errors. Or they admitte of it not to be iudged by it, for so all disputes woulde quicklie haue an end; but to iudge it themselves, for so they knowe they may wrangle eternallie.

P I L K.

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P I L K.

Here then is the difference, that the papists say the church addeth sufficiencie to the scriptures and fulnes. The protestants say shee addeth none, but sheweth that which is in it. The papists say shee brought light vnto them. The protestants say shee bringeth none, but declareth and manifesteth that which it hath in it false. This then is their doctrine.

C H A M P.

The catholikes doe teache and beleue that the church of God hath infallible authoritie to declare what bookes are holy scripture, and also to deliuer the true sence and meaning thereof, neither of which the scriptures do performe by themselves, and yett are they both necessarie if not to euery Christian in particular, yett to the whole church in generall. They doe not teach or beleue that the church addeth anie truth or verity to the scriptures, which they immediately haue from God himselfe, whose word and reuelation they containe, but shee declareth vnto vs infallible what are the verities containd in them. To which beleefe and doctrine you seeme to come verie neere in your last wordes, if you were constant therein. But you say and vn say at euery turne. Nowe lett vs heare the positions which you say the protestants acknowledge in this controuersie.

P I L K. ANTITHESIS.

All truth concerninge faith and good workes necessarie vnto saluation, is sufficientlie and fullie deliuered vnto vs in the holy scriptures.

C H A M P.

Seinge you voluntarilie enter combate, why doe you not obserue the conditions prescribed? It was required

required, that in case you woulde impugne the catholike position sett downe and prooued in the Manuall (as hitherto you haue laboured to doe) you should prooue by expresse scriptures the contradictorie, which in that case must necessarilie be yours, and not to frame vnto your selfe another, which may stand with that you impugned, beinge like a shooe that fitteth euerie foote.

This I say, because the position sett downe here by you vnderstoode with these two restrictions, is not denyed of anie catholike. The first is, that it include not the scriptures themselues, but suppose them as beleued. The second that it speake onlie of trathes or articles necessary to euerie mans saluation. For these are fewe and sufficientlie expresse in holy scripture. Your position vnderstoode in this manner hath noe aduerfarie, and therefore needeth not your feeble and weake proofes. Neuertheles because your proofes seeme to suppose a further meaninge in your position, to witt that all thinges whatsoever without exception or restriction, are to be beleued either by euerie man in perticular, or all men in generall, are fullie sett downe in holy scripture, which is opposite to the catholike position of the Manuall, I will examine your proofes and try what weight they beare.

P I L K. Prooue of the protestants position.

In the 4. of Deuteronomie
Deuteronomie 4. 2. yee shall not adde vnto the worde which I commaunde you, neither shall yee detracte from it, that yee may keepe the commaundements of the Lorde your God which I commaunde you. Argument. That whereunto nothing must be added, nothinge detracted, contayneth a perfect and full doctrine of faith and manners, such is the scripture: ergo.

C H A M P.

What will you vnderstand, by the (word) which God heere commaundeth? onlie the fise bookes of Moises

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Moises which then were onlie extant? If you vnderstande it so (as trulie you cannot otherwise) what will you say to all the reste of the bookes, both of the ould & newe testament written since, were they added against gods commandement? you will feare to say so. What then will this place serue you for? to make a poore shewe of some prooffe out of scripture to deceaue your lesse skilfull reader, and for noe other purpose. But peraduenture you will contend that it ought to be vnderstoode of all that which God shoulde speake, as well after as before, and so to comprehend the whole scripture. This sence (though not verie probable) I am content to accept of, that you may see I doe not deale niggardlie with you. To your argument therefore I say, you iugle something in itt, but not cunninglie. If you woulde conclude anie thinge out of this place of scripture, you must say in your minor, but such is the word of God. And then the conclusion will be directlie against your selfe, who detracteth from gods worde both written: denyinge manie and sundrie bookes of holy scripture, and also vnwritten, reiectinge all traditiōs, which the scriptures themselues commaunde vs to receiue. And so haue you concluded your selfe a manifest transgressour of gods lawe and commaundement. When you shall answer sufficientlie this argument, I will pay you a peece worthe your doctors Cappe.

P I L K. Prooffe 2.

Prov: 30. 5. 6. Euerie Worde of God is pure, he is a shielde to them that put theire trust in him, adde you nothinge vnto his Worde, least he reprove thee, and thou be founde a lyar.

C H A M P.

Therefore what? Therefore all articles offaith are fullie deliuered in scripture? make this conclusion by lawfull argument but of this place, and I shall esteeme you a Maister Logician. But it is enough for you

to quote a place of scripture though as fitly for your purpose as Pruritanus doth manie in your behalfe.

P I L K. Proofo 3.

Reuelations .2. 18. 19. I testify vnto enerie man that heareth the Wordes of the prophecie of this booke, if anie shall adde vnto these thinges, God shall adde vnto him the plagues that are Written in this booke, and if anie shall take away from the Wordes of the booke of this prophecie, God shall take away his parte out of the booke of life, and out of the holy cittie, and from the thinges that are Written in this booke.

C H A M P.

What if I should say with your Grand Father Luther that this booke is apocriphall, and therefore your proofo of no worth? But God forbidd I should be so prophane as to vse such an aunswere. I say therefore that to conclude anie thinge out of this testimonie against me, you must conclude not onlie your selfe but S. Paule also, and all the rest of the writers of holy scripture to be subiect to this curse here mentioned, seeinge they haue all added manie thinges to this booke, that is they haue taught and written manie thinges to be beleueed and obserued not contayned in this booke, which is the sence and force of your argument and which you are bounde to solue. So blinde hath heresie made you, that you see not what is with you, what against you.

P I L K. Proofo 4.

Gal. 1. 8. 9. Though We or an angell from beauen preach vnto you besides that We haue preached, lett him be accursed. 1. Cor. 4. 6. That yee might learne in vs not to be Wise aboue that Which is Written. If neither an Apostle nor Angell

gell from heauen may preach anie thing besides that which is written, nor be wise about it, then that which is written containeth a full doctrine both of faith and manners.

C H A M P.

This argument is like the rest, and as trulie deducted from the places quoted. In the first place the Apostle saith not *besides that which is written* (as you fraudulentlie soist in) but besides that which we haue preached. That your argument therefore may conclude, you must shewe out of scripture that the Apostle had not preached anie thing more then at that tyme he had written; which will bee a taske impossible for you euer to performe, especially seeinge the Apostle himselve testifieth the contrarie commaundinge his disciples. To holde the traditiōs which they had learned, whether by worde or Epistle. Againe when he saith besides that we haue preached, he meaneth contrarie to that we haue preached as S. Aug. expoundeth him, 1200. yeeres before your heresie was hatched. 2. Thes. 2.
15.
Tract. 98.
in Job.

In the second testimonie the vulgar translation, which was receiued for authentickall in S. Hieromes tymes, hath not these wordes *not to be wise*. But to doe you a fauour I will admitte of your text; and I answere that your argument is foolish. For he that is wise with the church, teachinge or beleeuinge with the church, which the scriptures testifie to be the pillar and ground of truth, is not wise about that which is written, but conformeable to that which is written. And thus you see your position, though positue or affirmatiue to be so farr from being prooued by expresse scripture, that it hath not the least ground therein.

Whereas the positions of the Manuall, though onlie negatiue haue expresse instances out of the holy scripture. Lett therefore the indifferent and iudicious reader iudge whether of them hath greater arguments

ments of truth. And if we should followe you rule, *non cretimus quia non itimus*, howe woulde you perswade vs to beleue, that *all truth pertayninge to faith and manners necessarie to saluation is fully deliuered in holy scripture*. Seeinge you cannot shewe vs it written in anie place? whereby you see your selfe either driuen to disauowe your rule of beleefe or to confesse this your position not to be beleueed. But peraduenture you will make your proofes stronger out of the fathers. Lett vs see what you bringe out of them. But marke I pray you whether they be expositions of the places of scripture cited in your fauour, or sayinges vttered vpon other occasions. If they be of the first sorte, they will be more forcible for you; but if they be of the other kinde (as they are) they will be of lesse moment for your purpose. Well these they are.

P I L K. Proofe 5.

Cyrl. A-
lex. li. 12.
in lo.c. 68

*All thinges that our lorde did are not Writ-
ten, but these thinges which the Writers thought
sufficient for faith and manners, that shininge
both in truth of faith and vertuous workes we
might come to the kingdome of heauen.*

C H A M P.

The scriptures testifyinge the authoritie of the church, and of the pastours thereof, with the obligation that euerie one hath to heare and obey them, are trulie sayd by S. Cyrill to contayne those thinges which are sufficient for faith and manners. For the thinges that are not directlie expressed in them, are learned by the pastours of the church, authorised by the scriptures. I maruell you were not afrayde of S. Cyrill, seeinge he testifieth so directlie the necessitie of good workes besides faith for the gayninge of the kingdome of heauen. But you receiue the fathers no farther then they seeme to make for you, such is your sinceritie.

P I L K.

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P I L K. Proofo 6.

Whatsoever is sought for vnto saluation, all that is now fulfilled in the scriptures. *Chrysost in Mass. 12.*

C H A M P.

Your ignorance or peruersitie in this place is intollerable. For S. Chrysost: speaketh of the institution of the newe testament, whereby all thinges necessarie to saluation are fulfilled, and not of the scriptures containinge fullie all thinges necessarie to beleueed.

P I L K. Proofo 7.

We adore the fulnes of scriptures, lett Her- *Tertull.*
mogenes shew his opinion to be written, if it *cons. Her-*
be not written lett him feare the woe denoun- *mogenem.*
ced to adders and detractours.

C H A M P.

Tertullian speaketh of the fulnes of the scripture in that one point, whereupon he disputed with that heretike, & not in all other articles of faith as is manifest by the place it selfe, which the iudicious reader may see and satisfy himselfe, for here it cannot without tediousnes and ouer much prolixitie bee sett downe.

P I L K. Proofo 8.

If anie shall preach either of Christ or his *Aug. cont.*
churche, or of anie other thinge that pertayneth *lit. Psal.*
to beleefe or life, I will not say, if we but that *lib. 1. c. 6.*
which Paule addeth, if an Angell from heauen shall shew vnto you besides that which you haue receiued in the scriptures of the lawe and the Gospell lett him be accursed. That which hath a fulnes in it as Tertull. and Chris. speaks, and containeth in itt all thinges pertayninge to faith and manners as Cyrill and Aug. say; that doth fullie prooue all articles of beleefe and life such is the scripture.

CHAMP.

S. Aug. wordes haue the sence and meaninge that S. Paules haue, takinge *besides* for *against* or *contrarie* to the scriptures as S. August. explicateth himselfe tract. 98. in Ioh before mentioned. Nowe your argument out of all these places is shewed to be vayne and of noe force by the particular answere to euerie authoritie: And thus farr haue you brought nothinge more, for the prooofe of your position. the anie heretike in the worlde may, or might haue brought for the prooofe of his heresie. For euerie heretike can bringe single places of scripture, yea and of fathers in fauour of his heresie. But to bringe scriptures interpreted by the fathers in fauour of theire heresie, is a thinge (if not impossible) at least verie haide and rare, beinge the priuiledge of the catholike church alone.

PILK. ANTITHESIS 2.

The scriptures contayne in themselves a perfect doctrine of faith and good workes necessarie to saluation, without testimonie authoritie or tradition of the church, addinge vnto them or bringinge from without them anie other doctrine.

CHAMP.

This position is the same in sence (if either of them haue anie sence) with the former, and therefore vaine is tearmed by you, a second Antithesis, vnlesse euerie tyme you write a position varyinge a fewe wordes in it, but retayninge the same sence, you will say it is a newe positio. But to lett this passe your proofes, so farr as they make anie thinge against the catholike veritie are to be pondered.

PILK. Prooofe 1.

2. Tim. 3. 16. *The whole scripture is diuinelie geuen, and profitable for doctrine, for reproofe, for correction, for instruction which is*

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in righteousness, that the man of God may be
perfectlie instructed in euerie good worke. That
which perfecteth the man of God to euerie good
worke, containeth perfect doctrine, of faith and
manners, without addition of anie other, but the
scriptures do so: Ergo.

CHAMP.

It must needs be obstinacie in error, and not ig-
noraunce, as I thinke, that maketh you abuse this
place. For first you cannot be ignorant, that the
Apostle speaketh there of the scriptures of the olde
testament, wherewith S. Timothy was acquainted
from his infancie, which if you will say to containe
a perfect doctrine, then is all the newe testament ei-
ther superfluous, or at the least not necessarie. Se-
condlie the Apostle speaketh not of the whole scrip-
ture taken together, but of euerie parte thereof se-
uerallie, meaninge that euerie parte of scripture is
profitable to teach correct, and instruct, which is
true, but nothinge to your purpose. And that he
speaketh not of the whole scripture in the former
sence, but in the latter, it is manifest. For when he
wrote this to Timothie, the whole scripture which
the church now hath, was not written. Lastlie lett
it be sayd that he speaketh it of the whole scripture
in the former sence; yett he saith no more but that it
is profitable to teache, instruct &c. which I easilie
graunt you, and yett I say your argument drawne
from thence is most friuolous, as appeareth by the
like sett downe before in answere of this of yours,
wherunto I referre you.

Self. 2. §.
I write
willingly.

PILK. Prooffe 2.

Iohn 5. 35. Search the scriptures, for in them
you thinke to haue eternall life. Luke 16. 29.
They haue Moyses & the prophets lett the heare
them. That which teacheth how we may come

to eternall life and shunne, or escape eternall death, containeth a perfect doctrine of faith, and good workes; But the scriptures doe soe: ergo.

CHAMP.

Make your minor proposition this as it should be, *but the olde Testament doth soe* (for of the olde testament onlie these places speake as is manifest) and your conclusion will serue directlie to exclude the whole newe testament from the perfect rule of faith. Fye, I am ashamed in your behalfe of such childishnes as you shewe in these arguments.

PILK. Proofo 3.

Acts 1. 1. The former treatise haue I made to Theophilus of all that Iesus began to doe and teach. These things that Christ did and taught containe a perfect doctrine, but these things are written.

CHAMP.

Conclude, therefore the onlie gospell of S. Luke containeth a perfect doctrine. Is this your intent? noe, but blinde malice against the euident truth draweth you into these grosse absurdities. If you haue noe care of your soule, haue yett for shame some care of your credit and reputation, for the gayning of which you haue trauelled these fower or fife yeeres to bringe soorth this miserable heape of vnshapen absurdities. A miserable labour I wisse, whereby you gaine nothinge but the reputation of an impertinent minister, deuoyde of ordinarie iudgment. To these fewe testimonies of scripture so miserable mistaken, you adde some passages of the fathers, to as good purpose as you did in the former Antithesis. These they are.

PILK. Proofo 4.

If you be the disciples of the gospell saith Athanasius speake not iniquitie against God, but walke in

*Athen de
incarnat.
cont. Apo-
linar.*

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& in those things which are written or donne.
For if you will speake diuers things from these
things that are written, why strive you with Iren can.
vs without them. The scriptures are perfect as heres. li. 2.
spoken from the worde of God and his spirit. cap. 42.

CHAMP.

S. Athanasius speaketh of such things, as are not
onlie not directly in scriptures, but are against and
contrarie to scriptures. S. Ireneus saith the scriptures
beinge spoken by the spirit of God are perfect, as
the things spoken by men are not, which haue im-
perfections and therefore are subiect to corrections
and amendments. You abuse therefore your reader
with an equiuocall tearme of perfect.

PILK Proofs.

The order of this present lecture teacheth, Amb. 10. 4
that we must nott adde anie thinge to the di- lib de pa-
nine precepts, for if thou addest or detractest it radis. c. 12
is a preuauication of the precept. Ostentymes
When a witness addeth anie thinge of his owne
he sporteth the whole credit of his testimonie
with a lye, nothinge therefore though it seeme
good, must be added. And a litle after, if S.
Iohn hath sayde of his writinge, if anie man
adde vnto these things, God shall adde vnto
him the plagues that are written in this booke,
and if anie man shall take away from the wor-
de of this prophecie, God shall take away his
parte from the booke of life, howe much more
nothinge is to be added to godds precepts?

CHAMP.

That which is taught or commended by the church,
which the scripture commandeth vs to heare,
is not superadded to gods commandements or pre-
cepts but is comprised in them, you therefore that

Will not heare and obey the church, which you are so expressly commaunded to heare, euidentlie and damnable detract from diuine precepts. Therefore this authoritie is so farr from proouinge anie thinge to your purpose, that it ouerthroweth it rather.

P I L K Proofs 6.

Hill. ad
Constant.

O Emperour doost thou demaunde what our faith is? Heare is not out of newe papers, but out of the bookes of God; heare I pray thee the thinges that are written of Christ, least, vnder them those thinges that are not written should be preached. Open thy eares to those thinges that shall speake out of the bookes, liste vpp thy faith vnto God, I will not defend any thinge scandalous, nor anie thinge that is from without the gospell.

C H A M P.

This authoritie is like the rest, impertinent to your purpose, and rather against you then for you. For he that defendeth the authoritie of the church, and these thinges that are taught by her, defendeth nothinge from without the bookes of God, but he that defendeth the contrarie as you doe, doth euidently impugne the gospell. S. Hill: willeth the Arrian Emperour to heare these thinges, that are written of Christ as this, *he is one with his father*, and the like, and then he should be farr from beleeuinge that which is no where written, to witt, that he is a creature and inferiour to his father. Your cause is most miserable and despicable, seeinge it is forced to begge testimonie of such extorted witnesses.

And nowe I leaue to the iudicious reader, be he catholicke or protestant to iudge, whether the catholicke positions of this first controuersie sett downe in the Manuall, be not both more clearlie expressed, and more firmelie and trulie prooued by scripture, then the protestant position sett downe by Mr. Pilkinton,

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kinton, which is the chiefe issue of our controuersie and dispute. And further whether the positions sett downe in the Manuall vnder the title of protestant positions, be not truly and iustly ascribed vnto them, and more directlie pertaininge to the controuersie heere discussed, then the others proposed by him.

MANVALL.

*The second Controuersie of traditions,
Catholike position 1.*

The holy Apostles deliuered by worde of mouth, moe things to be beleueed & obserued by the church, then either they found written or wrote themselues. And these things are vsuallie called traditions.

PILK.

You haue gotten a Wolfe by the eare, When you fasten on traditions, if you lett them goe they carrie with them a great parte of your faith, if you holde them fast, you shewe you cannot prooue your faith from scriptures. For you freelic and plainlie tell vs what your church meaneth by traditions; not interpretation of that which is written, but addition and suppliment of that which is not. For moe things say you, are to be beleueed and obserued then either the Apostles wrote or founde written, and these are traditions. Let the reader marke this; for the question here betwixt vs, is not of interpretation of scriptures, nor of rites and ceremonies, that haue correspondence with them, which here he carrieth vnder the name of thinges to be obserued, but of doctrines and mar-

ters of faith, which are things to be beleueed all which (saith he) were neuer written in the old testament, nor yet in the newe.

C H A M P.

You putt me in minde of the fable of the fox that hauinge lost his owne tayle, would needes perswade his fellowes to cutt of theirs. So you beinge out of loue with traditions, would perswade vs to reiect them also. But we are not so soone moued, we professe to beleuee diuerse things for traditions sake, and that by warrant of scripture. whereunto if you did geue so much credit as you would be thought to doe, you would also beleuee the same. And seing you yeeld alreadye the one halfe of the controuersie, to witt traditions of things to be obserued (for of these things you say there is no question betweene vs) I will not dispaire to euict the other part, of things also to be beleueed, from you.

P I L K.

No we this is a manifest vnt ruth. For there is not anie article of faith, which the Apostles founde not in the scriptures of the prophetis, nor which either the euangelists or themselues, did not con signe vnto vs in theire writings, which thinge any man may finde to be true, that will take paines to consider the articles of the Apostolike creede, one by one, which either haue prooffe out of the old testament, or else the Apostles did not double all theire doctrines out of the scriptures. Contrary to S. Pauls practise, acts. 26. 22.

C H A M P.

Howe manifest an vnt ruth it is that the Apostles taught more then either they found written or wrot themselues, we shall see, in the processe of this controuersie. In the meane while I tell you that you as-
firm

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firme boldlie but prooue nothinge. And why doe you referr vs to the Apostles creede for prooue of your vniuersall affirmation? Is nothinge to be beleued but that which is therein containd? what find you (I pray you) in the creede touchinge either the number or the nature of the Sacraments, of their efficacie or necessitie, of originall sinne, of the fall of the Angells, with manie moe articles beleued by all christians? And yett you confirme your prooue farr more absurdlie, by supposinge that the Apostles doubled (that is your worde where you learned it I knowe not) al their doctrine out of scripture: which is the thinge in question and therefore most absurdlie brought for prooue of the same. Againe what necessitie had the Apostles to double their doctrine (as you say) out of the scriptures? Hadd they not authoritie to preach anie thinge but what they founde already in the scriptures? What Christian euer dreamed of such doctrine as you haue deliuered here? But this was S. Paules practise you say. But you are either ignorantlie or wilfullie mistake and that most grossellie. For shoughe S. Paule and the rest of the Apostles preached nothinge contrarie to the doctrine of the old testament, but contrariwise shewed howe the auncient prophecies were fulfilled by our Sauiour Christ (which S. Paules auditours at Berre findinge, by conferinge his doctrine with the prophets, were much confirmed in their faith) yett is it noe where sayd, that either he or the rest preached nothinge but that they founde written. Neither did this paradoxe euer enter into anie mans heade but Mr. Pilkintons.

P I L K.

Reade saith Ireneus diligentlie the Gospell, which the Apostles haue geuen vs, and read also diligentlie the prophetts, and you shall finde all the actions and passions of our lorde, yea all his doctrine for to be preached, your proofes

M 4

haue

haue as much truth as the Carthaginians faith.

CHAMP.

S. Ireneus saith no more but that there is a great and manifest conformitie or agreement, betweene the Prophetts and Apostles preaching and doctrine, which as it is most true, so is it as much to your purpose as Paules steeple is to Charinge Crosse. And whether my proofes or yours haue more affinity with the Carthaginian faith, lett the indifferent reader iudge.

MANVALL.

Proofe of the catholike position. 1.

2. To. 14.

3. To. 13.

Hauinge moe thinges to write vnto you, I woulde not by paper and Inke; For I hope I shall be with you, and speake mouth to mouth.

PILK.

These Well conclude, that in this shorte Epistle S. Iohn did not Write all the poyntes of faith, but that others of the Apostles did not Write them be faith not a Word. What loose reasoninge is this? S. Iohn did not Write all in these Epistles, therefore the rest did not; For Whatsoever is necessarie vnto saluation, and of faith though there it be not to be found, yet in the Writings of the other Apostles it is to be read.

CHAMP.

Seeinge I haue by your confession prooued out of the scripture, that this Apostle taught moe thinges by worde o: mouth then he wrote (which was my Position) it nowe belongeth to you, either to graunt my position to be true, or to prooue by scriptures that the rest of the Apostles wrote that which he taught

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taught by worde of mouth, and omitted to write: For to say it only without prooffe, yea and such as you require of your aduersarie, is to make your owne affirmation a lawe and rule of your faith. Which though it appeareth well to be so, to your selfe, yett will it not be admitted of others. And if I should here againe presse you with your owne rule; *credimus quia non legitimus*; you would find either your rule too strickt, or your assertion here (that the other Apostles committed to writtinge, that which S. Iohn taughte by worde and omitted to write), to be false. Choofe whether parte you will. You see therefore that my reasoninge was not loose, but that your iudgment thereon was light.

Your reason followinge, is a miserable begginge of that which is in question, and which you should prooue, and is more easilie and trulie denyed then affirmed. And for your better instruction I wish you to marke a litle more diligentlie the wordes of the Apostle, and you will (as I suppose) perceiue the argument to be of more force then you tooke it to be of, vnles you dissembled. For he giuinge the reason why he would not vse paper and inke, to make knowne vnto them to whome he wrote those thinges which he had to teache them, he saith not, that it is for that either he himselfe or anie of the other Apostles had or woulde sett them downe in writtinge, but because he hoped to be with them, and to speake vnto them mouth to mouth.

Manuall Prooffe 2.

And the rest I will dispose when I come. Where the Apostle euidently sheweth, that he reserued something more to be ordayneth by worde then he wrote.

P I L K.

This is litle to the purpose, for the Apostle doth not there speake of matters of faith, which is our

is our question, but of such things as belonge to order and comelines, as it is playne by the word in greeke which properlie signifieth orderinge of rites, and matters of decencie, not teachinge of doctrines and matters of faith, as appeareth in the same epist: cap. 16. 1. concerninge the gatheringe for the Saincts, as I haue geuen order to the churches of Galatia, euen so doe yee. The rest saith Aquinas, videlicet these things that are not of such danger will I dispose of when I come, howe you shall obserue them. But lett it be graunted that he meaneth doctrines and matters of faith, it is an inference without coherence, that because he writte them not then, therefore he did omitte them for euer, or because he wrot them not, therefore the rest were silent and writte them not. When you consider of these consequences, then you may see that it is as farr from your purpose as Gades is from Ganges.

C H A M P.

Your second answer to this testimonie is effectually frustrated in my reply to your answer of the precedent testimonie, and therefore needeth no further confutation. Your former answer (admittinge it in your owne sence) doth expressely graunt traditions in matters to be obserued, and practised in the church, which seeinge they concerne the vse of the Sacraments, and other holy obseruations to be kept by all Christians established and ordayned by the Apostles by the expresse commaundement of our Sauour Christ. Matt. 28. 20. I would knowe of you some reason why you deny the authoritie of traditions in things to be beleued, and graunt them in matters to be donne and obserued, will you say that they are more fallible in the one, then in the other?

To

In hunc
locum.

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To say this onlie without some ground or reason,
will haue small grace or force.

Manuall. Prooffe 3.

The Apostles were commanded to teache all nations to obserue all thinges which our Sauour had commāded. Which doubtles they fulfilled, but they were not commanded in anie place to write all the same: neither doth it appeare by anie scripture that they did write all thinges which they taught men to belecue and obserue. This is a demonstration that they taught more then they wrote, if nothings be to beleueed but that which is contayned in holy scripture.

P I L K.

That Christe charged the Apostles to teach all nations whatsoeuer he commanded, which they fulfilled also, but he charged them no where to write all; The fathers shall answer. We knowe Iren. li. 3.
not the dispensinge of our saluation, from anie cap. 1.
where, then from them by Whome the gospell came to vs, which then they preached, and after by the Will of God deliuered vnto vs in the holy scriptures to be the foundation and pillar of our faith. S. Aug. saith, that When the Euangelists and Apostles did write what God shewed and sayd, we may not say that he writte it not; for whatsoeuer he would haue vs to read either concerning his wordes or workes, he commandeth them as his owne hands to write it. If what the Apostles preached after they writte as Irenaeus saith;

De consensu Euang. l. 1. cap. ult.

saith; If what God commaunded them so to doe, as S. August. auoucheth. Then it plainlie followeth, that they writte as much as they preached, and that not onlie by the allowance, but by the commandment of our Sauour Christ. For they writte nothings but that with which they were inspired. No we inspiration is a commandment, as Bellarmine confesseth.

*Lib. 4. de
Pont.*

C H A M P.

Stande to your ground and doe not flinche from it, you say nothing is to be beleueed but that which is written. If you will therefore that it should be beleueed that the Apostles wrot all things they taught, shewe it written, or acknowledge your ground to be false. The scripture testifieth that the Apostles were commanded to teach all things necessarie to be obserued, but that they were commaunded to write the same, it no where appeareth. If therefore they did it, either they did it by Christs commaundement, and then you must needes confesse something necessarie to be beleueed more then is written; for it is no where written that he commaunded them to write all things they taught. Or they did it without his commaundement. And then it was not necessarie they shoulde doe it, and consequentlie was it not necessarie there should be anie thing written at all in the newe testament. And though they writte nothings but that was inspired into them, yea & that they were inspired to write, both which things you beleuee, though you finde neither of them written, yett it no where appeareth, that they were inspired to write all they had by inspiration. You say the fathers shall answere for you, but I receiue not their answere as sufficient, vnles you will stande to the fathers testimonie in all other points. You promised scripture for all your positions, performe therefore your promise, or confesse your position

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tion of beleeuinge nothinge but that which is writ-
ten, to be false.

Notwithstandinge because the testimonie of the
fathers is venerable with me, I will not refuse it if
they say anie thinge for you. But neither of the fa-
thers cited by you saith, that the Apostles wrote all
they preached, which is our issue heere. And as for
the former to witt S. Ireneus, you haue his plaine
meaninge layd downe vnto you before in the be-
ginninge of our dispute, to witt, in the answer to
your second Antithesis which you frame out of these
selfe same wordes of S. Ireneus. And as for S. Aug.
he saith not that Christ commanded to bee written
whatsoever he would haue vs to beleue of him,
or his workes, but onlie whatsoever he would haue
vs to reade, Which is most true. For he could not
will that we shoulde read anie thinge but that which
was written. But lett vs yeelde yett further vnto
you, and suppose these fathers to say as much for
your purpose as you would haue (which you see is
farr otherwise) yett would I aske, you where they
had that doctrine? not from the scripture, for no such
thinge appeareth therein. If therefore you will ad-
mitte of theire doctrine, though not taken out of the
scripture, why doe you professe that nothinge is to
be beleued, but that which is written and contay-
ned in the scripture. And thus you see your selfe so
inuolued with your doctrine, that you can finde noe
way to escape some manifest absurditie.

Manuall. Proofo 4.

They (the Apostles) taught baptism
ginen to infants to be good and lawfull,
or else the Anabaptists are not heretikes
for rebaptisinge them.

P I L K.

*The Baptisme of infants may by good and
necessarie consequence be deriued from the scrip-
tures*

*Bell. li. de
Esp. c. 8.*

tures otherwise your friend Bellarmine hath brought chaffie arguments against the Anabaptists. The first is from the figure of the olde testament, children were circumcised, therefore they ought to be baptised: this is so stronge saith he that it cannot be eluded. The second is taken out of the thirde of Iohn. Except a man be borne againe of water and the holy Ghost, he cannot enter into the kingdome of heauen. Whereunto may be added Christs commaundment Matt. 19. 14. Suffer little children to come vnto me, for of such is the kingdome of heauen. And in howe manie places doth S. Aug. prooue from the holy scriptures, the necessitie of Baptisme against the Pelagians, who imagininge children to be without original sinne, thought it vnnessearie; Whereas he sheweth out of Iohn that without it originall sinne is not remitted, and therefore if it be needfull certainlie it is lawfull.

CHAMP.

The arguments vsed by Bellarmine are not chaffie but substantially good, because they are taken from the scripture interpreted by the authoritie of the church, and the canonicall practise thereof, receiued from the Apostles, which is sufficient to prooue the Anabaptists to be heretike: denyinge the Baptisme of infants to be lawfull. And seeing you confesse the testimonie of the 3. of S. Iohn to be so effectually to prooue the lawfulness of the Baptisme of infants, you must likewise confesse Caluin and all his followers to be heretikes. For he denyeth the necessity of Baptisme to saluation which is much more clearly prooued out of that place, then is the Baptisme of infants. And so whilst you woulde auoyde one guill you fall into a worse. The same inconuenience

fol.

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followeth against you vpon the argument of S. August. For if he prooue rightlie against the Pelagians that Baptisme is necessarie, he concludeth directlie against your Master Caluin. Yea against the doctrine deliuered in the first dayes conference of Hampton Courte. Read it and see whether I say not true.

Manuall Prooofe 6.

They (the Apostles) taught the Sunday to be solemnised and the Iewes Sabbath to be lesse without all solemnitie. Though moste strictly commaunded by God to be solemnised as an euerlastinge Couenant.

P I L K.

* The obseruation of the Sunday and alteration from the Iewishe Sabbath We finde Written in the scriptures. For Iohn tearmeth it the Lordes day; not onlie for that it was consecrated to his publike seruice, but for that he was the instituter and ordayer thereof, as S. Aug: speaketh. It was prefigured in the eight day wherein the Iewes vsed circumcision as both the same father, and Chrysost: teach; and if prefigured then prescribed. In this day did the Apostles come together acts. 20. 7. and accordinglie they taught the church to obserue it, not by voyce onlie, but by writinge 1. cor. 16. 2. Euerie first day of the weeke lett euerie one of you put a side by himselfe, and though it were commaunded by God to be obserued as an euerlastinge couenant, yett who is so meanlie skilful in the Hebrue, that knoweth not Gnomam, sometymes to signifie eternitie, sometimes a definit tyme, as to the Iubilee, Exad, 21, 6, then his master will bringe
him

Epist 119
cap. 13.
Chrysost.
serm. 3. de
resurrect.

him vnto the iudges, and sett him to the dore, or the poste, and his maister shall bore his eare throughe with an awle, and he shall serue him for euer, and as the passeouer was tearmed Exo: 12. 14. an euerlastinge ordinance, which yett was but to continue till the fulnes of tyme. So the Sabbath is tearmed an euerlasting couenant, which yett for the day was onlie vnder the state of the olde testament.

CHAMP.

Here you exceede your selfe in impertinencie and wilfull obstinacie. If I should haue brought out of the scriptures for traditions such proofes as you doe to ouerthrowe them, you would make sporte therat, and worthelie, saying they were not onlie loose arguinge, but verie feelie Sophistrie, S. Iohn tearmeth one day, the Lordes day, ergo say you the scripture testifieth the abrogation of the Iewes Sabbath, and establishment of the Sunday, and that fully, for of full prooffe and testimonie wee here dispute. Again the Apostle willed the Corinthians euerie first day of the weeke to lay aside by themselves &c. Ergo say you the Apostle did not onlie teach by voice, but by writinge also the obseruation of the christians Sunday insteede of the Iewishe Sabbath. These are your best and strongest arguments in this matter, which if you trulie thinke to be fully sufficient of themselves, to prooue that you desire, with what face or confidence can you reiect the proofes of expresse scripture and cleare instances brought for the catholike position, as not sufficient to prooue the same?

Manuall Prooffe 6.

They deliuered and taught the creede by worde of mouthe and not in writinge, which from their tyme till now hath continued in the church by tradition onlie.

PILK.

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P I L K.

The creede we confesse the Apostles taught, and finde euerie parcell and portion thereof in theire writings, which if you denie we can quickelie make good. S. Aug. telleth vs so much. Lib. ad Carech. de Simbolo. These wordes which you haue heard (he speaketh of the Simboll) are scattered in the holy scriptures; from them collected and reduced into one, to helpe the memorie of dull men. But here you delude your reader againe with a triflinge Homonomie of this worde creede. For if thereby you meane wordes and sillables, then it is true, that the Apostles vse not in theire writings, some wordes expressed in the creede, neither is it necessarie to beleue that they wrote the wordes thereof, and then it is not to the purpose to proue your positio, which is of thinges to be beleued, and not of wordes. But if by the creede you vnderstande the matter of it, and thinges to be beleued, then it is vntue that the Apostles writte it not, and all thinges contayned therein; which thinges haue continued in our church as the obiect of our faith, not for tradition onlie, as you ignorantly say, but because they are recorded in the holy scripture.

C H A M P.

Shewe me then in theire writings, I meane the Apostles, the discention of our Sauour into hell, and the catholicke church, which Luther loued so little, that he turned it the christian church. Though we beleue not onlie the parcells of the creede, but the whole creede together. And that the Apostles made it, which is no where expressed in scripture. And if I say ignorantlie that the creede as it is composed by

the Apostles and therefore received and beleueed of all christians in al ages, hath continued in the church vntill this day by tradition only, shewe it me written in the scriptures, and I will confesse myne ignorance, and correct my wordes. But seeinge you cannot performe that, I tell you, that you impudentlie affirme that it hath other continuance then by tradition, opposinge tradition to the canonicall scripture onlie.

Manuall. Proofo 7.

Aug li 2.
cont. Do-
nat. c. 7.

They taught Baptisme administred by heretikes to be good; and therefore S. Aug. speakinge thereof saith. Manie thinges which are not found in the Apostles writings nor in the latter councells, yet because they are obserued by the whole church, are beleueed to be deliuered and recommended by none but by the. Againe he saith. There are manie thinges which the whole church doth hold, and therefore are well beleueed to be commaunded by the Apostles, albeys they be not found written.

P I L K.

That Baptisme ministred by heretikes, was preached by the Apostles, but not written, hath as much truth as the rest. For whereas Cyprian hath taught, that Baptisme of heretikes was not good, and therefore to be reiterated, S. Aug. crosseth him and prooueth the contrarie out of the gospell, and out of the wordes of the Apostle Ephe. 4. And this is so frequent with that father, that it maketh me thinke you haue not read him of that argument, but gleaned out of others that might serue your turne, So palpably

ate

are you deceived to thinke that S. August: conceived this to be an vnwritten tradition without ground of scripture, for thus he writeth.

(That I may not seeme to prooue it by humane arguments, I will bringe foorth certayne documents out of the scripture). And whereas Cyprian had taught, that for prooofe of this we must haue recourse vnto the fountayne of Apostolicall tradition, that is the scriptures, S. Aug: approoueth it, and saith that the Apostles deliuered, that there is one God, one Christe, one baptisme, and therefore baptisme of heretikes is firme, and not to be repeated. When then he saith of this as of other thinges, that they are not founde in the Apostles writings, nor in latter councells &c. And there be manie thinges which the whole church doth holde, and therefore are well beleeued to be commended by the Apostles, albeitt they be not sound written.

Which wordes are in his 2. booke contra Donatistas cap. 7. and not lib. 5. cap. 27. as you cited them. His meaninge is they are not written in so manie wordes, but the groundes of them are layd in the scriptures and thence necessarilie they may be concluded. This is playne out of Aug: for hauinge vitered these wordes vrged by you, when he draweth to an ende of this disputation, he thus concludeth. It might suffice that our reasons beinge so often repeated and diuerselie debated and handled in disputinge, and the documents of holy scripture beinge added, and so manie testimonies of Cyprian con-

I cited the same place you doe if you could see it; although the printer added the other vnto it.

curringe By this tyme I thinke the weaker sorte of men vnderstande, that the baptisme of Christe cannot be violated, by the perversnes of the partie that geneth or receiveth it. Loe howe he bringeth documents out of scripture, so prooue that the perversnes of heretikes, pueruerteth not the baptisme of Christe, and therefore baptisme ministred by hereticks is good.

CHAMP.

If it be written by the Apostles that the Baptisme of heretikes is sufficient, and not to be reiterated, why doe not you shewe the place and confound your aduersarie? But you had rather impudētlic affirme an vntruth, thē ingeniously acknowledg a cleare veritie. As though it it hadd been so clearly & fully taught in holy scripture, as you are bound to shewe it, S. Cyprian who had as much iudgment to discerne it as you att least, and noe lesse good will to acknowledge it, nor yett lesse industrie and diligence to seeke it, could not he haue esped it? And howsoeuer here you wilfullie wrangle out of S. Aug: as though he acknowledged not the Baptisme of heretikes by tradition, yett two pages after, you in expresse wordes confesse, that he saith: neither baptisme of infants, nor by heretikes are written in scripture. And though you interpret him both here and there, to meane that they are not founde written in so manie wordes, but that the groundes notwithstandinge from whence they may be necessaillie concluded are layd in the scripture, yett is this your glossie meere relie voluntarie, clearlie against S. August: meaninge and common sence. Or if not, why doe not you frame some argument which by necessary consequence may conclude out of the groundes layd in scripture, abstractinge from the authoritie of the church and tradition, either of these two articles? But it is more easie for you to affirme twentie positions, then to prooue one.

Mannall

The Catholike church doth, and ought to beleue those things which the Apostles deliuered by worde of mouth without writinge, in the same degree of faith with those that are written.

P I L K.

For answere vnto this, lett the iudicious reader obserue that it is the vsuall doctrine of Papists to teach, that all points of Christian beleefe, which are necessarie for all men, were publickly preached by the Apostles to all men and recorded in the register of holy scripture. But besides these there were diuers things committed to prelates and priests that were more perfect men, which they taught them a parte, accordinge to that which S. Paule saith, We speake wisdom amonge them that are perfect. And these be their traditions which they would haue equallie credited with the scriptures. Nowe this was the verie doctrine of the auncient heretikes, Valentinians, Cerintheans, Marcionists &c. For abusinge the scripture and aduancinge traditions grounded on the same foundation, as the fathers tell vs. And these be things which the protestants denie to be equall with the scriptures, for they graunt that the Apostles in the beginninge of their embassage, write not the whole doctrine which they preached, but deliuered parte by worde of mouth, and parte by writinge; howbeit they consigned the Canon of the scripture, and writte that formerlie they had deliuered as

Bell. lib. 4.
de verbo.
cap. 11.
respons ad
Ireneum.
The heretikes abusinge the authority of traditions proo-
meth their authority,
as it doth also that
of the scriptures
which they likewise
abuse.

Ireneus and August. doe teach. This beinge the true state of the question, if the papists meane not these former secret matters that Bellarmine mentioneth and are not written, his position is, *de non ente*. For that there is nothinge or faith nowe, which the Apostles did not after they preached either finde or leaue in writinge vnto the church, and these beinge deliuered at first, partely by liuelie voyce, partely by letters, were to be embraced with like acceptance and credit. But if he meane these secret doctrines deliuered a parte, and only by worde, neuer by them written, then we denie that the Apostles left any such thinge equallie to be credited, with the holy scriptures, neither the allegations inferre any such matter.

C H A M P.

You haue here multiplyed a greate heape of vnnecessarie wordes, making the thinge obscure, which of it selfe is cleare enough. The question is not now (as you say) whether the Apostles taught not more by word of mouth (whether in secret or in publicke, that importeth not) that, hauinge been disputed before, and prooued against you. But of what authoritie the thinges deliuered only by worde of mouth are, of which question you haue the beleefe of the catholicke church sett downe directlie in the position of the Manuall, and the prooffe thereof out of expresse scripture, whereunto lett vs heare your answer.

Manuall. Prooffe 1.

Therefore brethren stand and holde the traditions which you haue learned, whether it be by worde or by our. Epistle S. Basil

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Basil saith I account it Apostolike to continue firmelie in vnwritten traditions, and allegeth this place of S. Paule S. Chrysost cited by fulke himselfe saith this. Hereof it is manifest that they (the Apostles) deliuered not all by Epistles: but manie things without letters, and the one is of as great credit as the other. Therefore we thinke the traditions of the church to be worthy of credit, it is tradition, inquire noe more.

2. Thes. 2.
15.
Basil de
Spiritu S.
cap. 29.
Fulke 2.
Thes. 2.
Sect. 17.

P I L K.

To your first testimonie, if I shoulde answer that S. Paule meaneth not be deliuered some things by Writing, some things by worde only, but the very same by both, first preaching it, and after Writing, it would trouble you to prooue the contrarie. For the disunction (whether) argueth not diuersitie of things deliuered, but diuers wayes of deliueringe the same, as in other places Rom. 14. 8. Whether we liue or whether we dye, wee are the lordes: it followeth not dying we are one, and liuing we are another 1. Cor. 5. 11. Whether I or they, so we preach, and therefore Paule preached one gospel, the Apostles another.

C H A M P.

You doe wiselie not to stand much vpon your newe inuention, least to your owne companions you might become ridiculous, neither though you should stande there vpon, shoulde it putt me to much trouble to prooue the contrary: vales to establishe your noueltie you woulde thinke to inuert the common and visuall manner of speakinge and vnderstandinge

dinge of all men. For the disiunctiue (*whether*) doth alwayes signifie the diuersitie of the thinge ioyned with it, as is manifest euen in your examples, *whether we liue or dye; whether I or they*: but so as one and the same thinge is affirmed of them both, & so it is in our testimonie as also in these sayinges followinge; *resayne the goods you haue receiued whether in money or marchandise. Keepe the present I sent you, whether in Jewells or in plate* With fīue thousand moe. And it is a ridiculous conceipt to thinke, that the Apostle commended vnto his disciple the same thinges both written and preached: in which sence his layinge shoulde be no more disiunctiue but copulatiue in this manner, hold those thinges which you haue learned both by worde and Epistle: Which is not to interpret the Apostle, but manifestly to corrupt him. Seeinge therefore you dare not stand vppon this interpretation, let vs heare your auowed answer.

P I L K.

But I adde that if one vnderstand these thinges of diuerse pointes of Christian religion, which S. Paule deliuered vnto the Thessalonians and writte them not: it will not follooe, that other Apostles writte them not, and still your thesis is de non ente this testimonie is to no purpose, sith what point of doctrine Paule deliuered by voyce, we finde recorded in the scriptures.

C H A M P.

It followeth right well that the other Apostles writte not these thinge which S. Paule deliuered onlie by worde. if your rule be true, *non credimus quia non legimus* For it is noe where written that they wrote those thinges; therefore accordinge to your doctrine, not to be beleueed. Againe I hauinge prooued by expresse scripture interpreted by the fathers

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thers, that the Apostle taught somethinge more then he wrote, and commanded it to be beleueed equally with his writinge (which is the position of the Manual) it behooueth you that maintayne the contrarie, to prooue it by expresse scripture, or elie to confesse that the catholike doctrine hath better and more firme ground in the scripture then Protestantisme. You prooue brauely my thesis to be *de non ente*, and the prooue thereof to be to no purpose, by your ordinaue miserable, absurde, and ridiculous begginge of that which is in question, & suppesinge that for true and graunted, which is expresselie denyed. But to such shameful shifts is falsitie worthely driuen. Lett vs see the rest of your answer if it be anie better.

P I L K.

The testimonie cited out of Basill, is Wrongfullie fathered on that Worthy. Bishoppe, and contradicteth that which he writeth in other places, and are acknowledged on both sides to be his, and namelic his sermon de fide, where he saith, that it is a manifest defection from saith, to bringe in anie thinge that is not written. Besides in this verie chapter mentioned by you, he speakes of Meletus, as a rare man that liued and dyed before his tyme, as appeareth by diuers of his Epistles. And if we credit Baronius he dyed after Basill. For Basill dyed. 378. and Meletus 381.

Epist 44.
p 67.

C H A M P.

Hereindee you goe roundlie to worke, and like yourielfe, for not knowinge howe to answer the authoritie, you denie the author; for two weighty reasons I wisse. The first is a pretence of a contradiction, which is as much a contradiction, as to affirme Mr. Pilkinton to be a minister, and a doctor. For he
affir-

affirminge it to be Apostolike, to continue firmelie in vnwritten traditions: saith it is infidelitie to adde any thinge to the scriptures that is contrarie vnto them. The second is a weake cōiecture, that he liued after one Meletus, who notwithstandinge is sayde to die after him.

P I L K.

Chrisostome is the onlie man that seemeth to fauour your assertion, but trulie vnderstood he helpeth it nothinge. For he speaketh not of traditions that are not written at all, but of such as are not written in so manie wordes. And it is vsuall with the fathers, to call them vnwritten traditions, which are not verbatim sett downe in the scriptures, and yett haue a true ground in them, as formerlie I shewed out of S. Aug. who saith that neither baptisinge of infants, nor baptisinge by heretikes, are written in the scripture, and yett prooueth both out of them. This is the answer of that worthy diuine D. Fulke.

C H A M P.

Both you and your worthy diuine D. Fulke, corrupt S. Chrisost: who saith it is manifest by the testimonie of the Apostle, that they deliuered not all by Epistles, but manie thinges without letters, marke these wordes *without letters*, and see whether they will stand with your glosse. You here confesse against your selfe, that S. Aug. saith, neither baptism of infants, nor by heretikes is written, and therefore consequentlie beleeued by tradition. But you say he neuerthelesse prooueth both by scriptures. He sheweth indeede by scriptures, that they are not contrarie to scriptures, but that they are either commaunded or warranted by scriptures he shewed not, but recur-reth to tradition and the authoritie of the church.

So

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So that the confirmation of your glosse vppon S. Chrysostome out of S. Aug. is as voluntarie as the glosse it selfe.

P I L K.

This is the answer of that Worthie diuine Dr. Fulke to the obiection of the Rhemists cited not by him, but by them out of S. Chrysostome; Which I wonder howe you impute to him, except you would haue your reader to conceiue that he fauoreth your opinion, Which he directlie impugneth in that place.

C H A M P.

I knowe that amongst other peruersties of that affected wrangler Fulke, this is one, which for his name, hath not the more, but much lesse probabilitie, because he euerie where impugneth the manifest truth. Nor did I impure it to him for the end you say, for I desire not his fauour in the behalfe of the catholike truth, beinge a peruerse enimie thereof; but for this reason, that the protestant reader should not suspect the place to be cited by me more fauorable then it was in it selfe.

Manuall Proofo 2.

O Timothy keepe the depositum, that is that which is committed to thy trust, not certes by writinge. For litle or nothinge written of the newe testament was knowne to Timothy then. See a large discourse herevppon in Vincentius Lirinensis.

P I L K.

This is nothinge to the purpose. For Whether 1. Tim. 6. that Which was committed to Timothies trust, be vnderstoode his flocke as Lyra conceiueth it, or those gifts which were bestowed vppon him for the

the edifyinge of the people, as Aquinas indgeth; it is farr from your inference, that vnwritten traditions are of equall credit with the scriptures. Vincentius fauoureth not your traditions at all; For that which was committed to Timothie, is in his opinion the talent of catholike faith, whereof, he was not the author, but the keeper, not an ordayer, but a follower; not a leader but one that is ledd. Loe this is the catholike faith contained in the scriptures, not traditions of other doctrine beside them or without them.

P I L K.

The *depositum* which S. Paule speaketh of, is the whole christian doctrine deliuered by the Apostles to their disciples to keepe, and to deliuer to others as is manifest, by the wordes followinge in the same text. *O Timothie (saith he) keepe the depositum, auoydinge the prophane nouelties of voyces and oppositions of falslie called knowledge.* Verie litle of which doctrine beinge then written, it must necessarilie be vnderstoode of tradition. And this is Vincentius Lirinensis doctrine, which you cannott denie, though you would obscure it a litle in wordes, sayinge the *depositum* is the catholike faith; where if you meane, the thinges believed, you say the same that I say, if you meane the act or habitt of faith, you speake against common sence.

For that is not the *depositum* committed to Timothie, by S. Paule, but the vertue of faith, geuen him by God, neither is it formallie opposed to the prophane nouelties to be auoyded by him; but the vertue or act whereby we assent vnto the articles of faith and verities proposed vnto vs.

Mannall Proofo 3.

But if anie man seeme to be contentious,
we haue no such custome nor the church
of

PARALLEL DISPARALLELD. 305
of God. Where S. Paule alleageth the custome of the church, as a sufficient disproofe of any practise: why not therefore for the proofe of anie.

P I L K.

Our question is of doctrines of faith, to be beleueed and receiued of all, not of rites and ceremonies concerninge externall order of the church, whereof the Apostle treateth in that place. This therefore is nothinge to the purpose, nor touchinge our question at all: and yett S. Paule alleageth not onlie custome, but geueth a reason of it in the wordes goinge before; which you seldome doe satisfy your profelites, but perswade them to beleue and hange faith vppon your credit, as if it were impossible you shoulde be deceiued. 1. Cor. 11. 16.

C H A M P.

Our question is as well of manners or thinges to be obserued, as of faith, and so is the former Catholike position of the Manuall conceiued, and sett downe, neither is the authoritie of traditions either more fallible, or lesse necessarie in the one then in the other. Or if you thinke the contrarie, geue vs some sufficient reason or proofe thereof, besides your owne bare assertion. Which if you cannot seeinge you are constrained by the euidence of scripture, to admitte the authoritie of tradition in the one, you cannot without wilfull obstinacie reiect it in the other. And though S. Paule geueth some reasons of his doctrine in that place, yett he recur- reth to the custome of the church, as to the most effectuall and forcible argument against those that are obstinat and contentious as you are.

2. ad Tim.

2. 2.

The things thou hast heard of me by manie witnesses these comend to the faithfull men which shall be fitt to teach others also. Loe no worde bere of writinge, but of hearinge and teachinge by word of mouth.

Nowe hauinge prooued by scripture it selfe & euident instances, that manie thinges are to be beleueed, that are not directlie containd in scripture, it appeareth a senceles thinge to demande proofo of euery thinge we beleuee, out of scriptures.

P I L K.

Whereas Paule chargeth Timothie to commend those thinges to faithfull witnesses, which he had learned of him, where there is no mention of writinge but teachinge by worde, I woulde gladlie demande of this Papiste, if he woulde with patience endure anie of vs thus wilddie reasoninge. These thinges were taught and bearde, and commended to faithfull witnesses, therefore not written. The Bereans bearde S. Paule teach, but the same things they founde in the scriptures. Thus Aquinas interpreteth this place, these thinges which thou hast bearde of me and of Christe, I say not of one onlie, but confirmed by manie witnesses vid. the Lawe and the Prophetes. So thinges were not onlie taught by worde, but confirmed by the doctrine of the olde testament.

CHAMP.

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CHAMP.

This reasoninge is not wilde but firme and good, especiallie accordinge to your groundes, who teach that nothinge is to be beleueed that is not written. For seeinge it is no where written that these things which S. Paule taught and comended to Timotheus to teach to others were committed to writinge, you cannot beleuee that they were written, but by contradicting your owne rule, *non credimus quia non legimus*. Agayne S. Paule exhortinge Timotheus to teach others, and not to write vnto them these things which he had hearde of him, not read out of his writings, doth manifestly shewe, that not onlie things writter., but also things spoken (yea these principallie) are to be beleueed. And therefore this arguinge is not wilde, but that your witts were one wooll-gatheringe, when you wrote this and sawe not the force of the argument, vnles peraduenture you woulde be politike in dissembling the force thereof, because you coulde not auoyde it. And though S. Paule confirmed much of his doctrine by the authoritie of the oulde testament, yett that he taught nothinge more, then that which was written before, I suppose you will not dare to say. And if you thinke the commentarie of S. Thomas here alleaged by you to be true, why doe you condemne the beleueinge of things not written, seeinge you finde not his comment written in all the whole Bible. Or if you condemne it not in him, why should you condemne it in vs, or abhorre it in your selfe? And thus you see you are forced which way soeuer you turne your selfe, to admitte of vnwritten doctrine for good and canonicall, when you haue spited all your canne against it.

PILK.

Nowe that you may knowe that protestants haue bothe a shielde to defend themselves, and a sword to wound their aduersaries, heare thaire
posi-

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positions With the confirmation thereof.

C H A M P.

If your sworde be no sharper, then your shielde is stronge, it will no more wounde your aduersaries, the other hath kept your doctrine whole. Which hath been so often pierced, as hadd your shouldets receiued so manie but drie blowes, as your doctrine hath donne ouerthrowes. they would geue you but small rest till you had taken some soueraigne Elixir to cure them.

And why doe you not put downe the protestants positions sett downe in the Manuali? If you had disliked them, you should haue tould vs why; if you did not dislike them, they had been more easily sett downe in their owne wordes, then in others. Well I will here sett them downe that the reader may see them in their owne shape.

Manuall protestant position 1.

The holy Apostles deliuered not by worde of mouth moe thinges to be beleeued and obserued by the church, then they either found written or wrote themselves. And therefore are there no traditions to be holden or beleeued.

Position 2.

The catholike church ought not to beleue those thinges which the Apostles deliuered onlie by worde of mouth without writinge in the same degree of faith, with those which are written. Nowe lett vs heare yours.

PILK. ANTITHESIS. 1.

The Apostles deliuered not by Worde of mouth, more thinges to be beleeued, or obserued by

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ued by the church as necessarie to saluation,
then they wrote themselves or found written.

Prooffe. 1.

Acts. 26. 22. hauinge therefore obtrayned
helpe of God, I continue vnto this day, wit-
nessinge both to greate and small, sayinge none
other thinges, then those which the prophetts
and Moses did say shoulde come.

Argument.

They that preached no other thinges then that
which is in Moyses and the prophetts, deliuered
no more by worde of mouth then is written
(then was written you shoulde haue sayd) but
the Apostles did so. Ergo.

C H A M P.

Your argument if it did prooue anie thinge would
conclude that the Apostles taught nothinge more
then which was written in Moyses and the pro-
phetts, which if it be true, what necessitie or profite
is there of the gospels and the rest of the bookes
of the newe testament? Whilst therefore you im-
pugne traditions, you ouerthrowe the whole newe
testament. S. Paule therefore taught nothinge con-
trarie to the lawe and prophetts, yea those thinges
which he preached to the Iewes of our Sauour
Christe, he prooued to be conformable to their
owne prophetts. Which kinde of prooffe to the
gentills would haue been of small moment, and
therefore you see your argument not to be effectuell
nor to conclude vniuersallie.

Againe why doe you vse the like manner of rea-
soninge which you reprehended in me a litle be-
fore, concluding that because S. Paule at one tyme,
or in one audience, preached nothinge without the
lawe, and prophetts, that therefore neither he or

anie other tymes nor anie other of the Apostles, did preach anie thinge more then that which is contayned in them? Which kinde of argument thought I may iustly maintaine against you, as conformeable to your owne principles, denyinge traditions and beleeuinge nothings but that which is written, yett are you ridiculous to vse it against me, who professe to beleue manie thinges not written. And much more ridiculous you are to vse it for the impugninge of traditions, assuminge that for the grounde of your proöfe, which you knowe is denyed you, and which oughte firste to be prooued.

Further where doe you finde in all the prophetts or Moises, the vision whereof S. Paule maketh a recitall in the chapter cited by you? Certainlie no where. And yett this he preached with much vehemencie in an assemblie of greate personages, and himselfe thought it worthy of belcese. Somethinge therefore you see he preached more then that which was contayned in Moises and the prophetts. And this I geue you for an example onlie, and not as the sole thinge wherein instance may be made.

P I L K. Proöfe 2.

2. Tim. 3. 16. *From a childe thou hast knowne the holy scriptures, which are able to make thee wise vnto saluation, thoroughe faith which is in Christe Iesus.*

Argument.

The Apostles deliuered no more by worde nor writtinge but that which maketh a man wise to saluation. But all this written.

C H A M P.

If you dare stand to this argument, I will easilie prooue you to be more a Iewe then a christian by this Sillogisme. He that holdeth al that which is able to make a man wise to saluation (so that no other thinge is necessarie) to be written in the oulde testament

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ment is more a Iewe then a Christian. But Mr. Pilkinton holdeth this. Ergo. The minor which onlie needeth prooffe I shewe thus. Maister Pilkinton holdeth the scripture which S. Timothie knewe from a childe to be able to make a man wise to saluation. But this was onlie the olde testament. Ergo. By that tyme that you shall haue quite your selfe of this argument, you will I suppose finde your owne not to deserue the name of an argument, nor yett of a Wittie Sophisme. For to belecue one only God, is able to make a man wise to saluation, because it maketh him wise in some thinge necessarie to saluation, as no man of common sence will denie. And yett that alone is not sufficient to saluation, as I thinke you your selfe will confesse.

P I L K. Prooffe 3.

Io. 20. 31. These are written that yee might beleue that Iesus is the sonne of God, and beleeuinge you might haue life thoroughe his name.

Argument.

They that writte all thinges, whereby we might come to eternall life, wrote all thinges necessarie vnto saluation, and more they preached not: But the Apostles did so.

C H A M P.

This argument is all moſte as wicked as the precedent. For if it conclude anie thinge, it prooueth the Apostles to haue preached nothinge but S. Iohns gossell. And consequentlie all the rest of the newe testament, either to be Apocripha, or at least not to be anie way necessarie to saluation. This man thou seeſt (iudicious reader) to be as little a friende to scripture as to traditions, seeing to impugne the one, he destroyeth the other. Is this your sworde Mr. Minister wherewith you would pearce and wounde

your aduersary? no wise man I thinke but will say it was made to cutt your owne throate with, rather then to drawe one droppe of blood of your aduersarie. But you will bringe sharper weapons out of the fathers. You should remember that the testimonies out of the fathers, should be explications of the scriptures cited for the same purpose, and not theire single sayings. But lett vs take them as they are.

PILK. Proofo 4.

Iren. lib. 3.
cap. 1.

We know not the disposition of our saluation, from anie other then from them, by whome the ghospell came to vs, which first they preached, and after by the Will of God deliuered it vnto vs in the holy scriptures, to be the foundation and pillar of our faith.

CHAMP.

This authoritie hath been once or twice satisfied before, and it saith not, they wrote all they preached, but the same doctrine which they preached, they writt, and not a diuerse or contrarie, as some heretikes fabulousslie taught, against whome S. Ireneus there writeth, and this is the true meaninge of that place, as anie one that looketh thereon will easilie see.

PILK. Proofo 5.

Aug. trac.
49. in 10.

These thinges are chosen to be written, which are sufficient for the saluation of the beleeuers.

CHAMP.

This is true and not against the catholike doctrine of traditions. For he that beleueth that which is written, beleueth sufficient for his saluation, if he haue not repugnancie in his minde not to beleue anie more.

PILK. Proofo.

It is a manifest defection from faith, and the

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the crime of pride, either for to refuse anie thinge
of those that are Written, or to bringe in
that Which is not Written, as our Saviour Iesus
Christe saith, mysheepe heare my voyce.

C H A M P.

It is an equall crime to denie that which is written,
and to bringe in anie thinge not written, con-
trarie to that which is written, as the Arrians did
who made Christe to be a creature, different in sub-
stance from his father, contrarie to that which is
written in manie places. And this is S. Basills playne
doctrine, which is nothinge for your purpose, nor
against me.

PILK. ANTITHESES 2.

The catholike church ought not to beleue
these traditions which the papists say the Apost-
les deliuered by worde of mouth onlie, in the
same degree of faith with these thinges that are
Written.

Proofo 1.

Esay. 8. 20. To the lawe and the testaments,
if they speake not accordinge to this worde, it is
because there is no light in them.

Argument.

That Which speaketh not accordinge to the
lawe and testimonie bath no truth, and is
not to be credited as the lawe: But papists tra-
ditions are so.

C H A M P.

The answer to your argument shall be to re-
turne it vppon you in this manner. That which
speaketh accordinge to the lawe and testimonie is
true, and is to be credited as the lawe it selfe. But
such are catholike traditions. Ergo,

Gall. 1. 8. 9. But though we or an Angell from heauen preach anie other gospell vnto you, then that which we haue preached, lett him be accursed: as we sayd before, so say I nowe againe, if anie man preach anie other gospell vnto you then you haue receiued, lett him be accursed.

Argument.

That which is not the same but another, besides that which Paule preached, is not to be credited but accursed. But popish traditions are so.

CHAMP.

I must needs say that the catholike doctrine shoulde be verie weake indeede, if it should be ouerthrowne with such lame and limping arguments, that haue not so much as one good legge to stand vppon. And what shall we say then of the protestants doctrine, that is supported by such bean-strawe pillars? Your maior were it true, woulde conclude all the Apostles writings besides S. Paules to be accursed, at leaste in all such things as are not found in S. Paule: Your minor may as easilie be affirmed of S. Iohns Gospell or anie other booke of the bible. So that your conclusion is like to be verie protestanticall. See therefore howe stronglie you haue prooued your protestant position, or antithesis, and consequentlie howe deepeleie you haue wounded your aduersarie. Euer so blinde may the enemies of gods church be, to impugne it in this manner, so long as they doe impugne it.

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came from beauen, We heard when We Were
With him in the holy Mount. We haue also a
more sure Worde of prophecie, Whereunto you
doe Well that you take heede as vnto a light
that shineth in a darke place, vntill the day
d^e done, and the day-starre arise in your harts.

Argument.

That Which is more firme and sure, then
reuelation from beauen, not then Written,
is more to be credited then anie thinge nowe
not Written: but the scriptures are such.

C H A M P.

Doe you thinke that the writinge of anie reuela-
tion maketh it more firme? or that it receiueh anie
increase of authoritie thereby? you seeme to be of
this opinion, but it is moste absurde to thinke. For
the authoritie all reuelations haue, is from God al-
mightie, and not from the writinge of them in pa-
per or parchment. And therefore the prophecie S.
Peter speaketh of (whether it were written or vn-
written, for he saith not it was written, but rather
the contrarie, tearminge it a propheticall speech or
sermon) is sayde by him to be more firme then the
testimonie receiued in the holy mount, because that
had been auncientlie promulgated, credited and re-
ceiued; whereas this had neuer yett bin preached or
proposed to be belecued; and therefore no maruell
though that were esteemed more firme then this hi-
therto hadd been; not because this had not been
written, but because it had not been preached or pu-
blished att all till that tyme.

P I L K Proofs.

John. 5. 36. 37. 38. 39. But I haue greater
Witnes then that of Iohn, for the Workes
O 4 Which

Which the Father hath geuen me to finishe, the same Workes that I doe, beare Witnes of me, that the Father hath sent me. And the Father himselfe which hath sent me, hath borne Witnes of me; Yee haue neither heard his voice at anie tyme, nor seene his shape. And yee haue not his Worde abiding in you, for Whome he sent, him yee beleue not. Searche the scriptures for in them yee haue eternall life, and they are they, which testifie of me.

Argument.

That which is greater then the testimonie of Iohn is more to be credited, then anie thinge not written: But the scriptures are greater then the testimonie of Iohn.

CHAMP.

The farther you goe the more foolishhe and impertinent still you are; vpon what ground doe you assume in your minor? *But the holy scriptures are greater then the testimonie of Iohn?* not out of the texts of of scripture cited by you: for they say no such thing. They say that, indeede, of the workes of Christe, and of his fathers testimonie, which notwithstandinge were noe where then written, but of the scripture they say no such thinge. And therefore your argument is as fitlie founded vpon these texts of scripture as those are which Pruritanus sett downe in the name of your felowes, the author of which pamphlett had he seene your booke, might haue increased his not a little out of it. As with this for example. *I haue greater winnes then Iohn; hee saith they are not traditions;* or traditions are not to be beleueed equallic with scriptures. For amongst all his I knowe not whether there be one more impertinent then this. But you will thinke to make some force out of the
laste

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laste sentence: search the scriptures &c. but with as much probabilitie as out of the other. For were it as you read: *For in them yee haue eternall life*, and not: *For in them you thinke to haue eternall life* Which is the true texte, yett haue you thence no other thing then that the old testament, (for of that onlie our Sauour speaketh) doth testifie of him. Which how it either prooueth your Antithesis, or improoueth my position, iudge you by this consequence. The old testament in which the Iewes thought to haue eternall life beareth witnes of our Sauour Christ, Ergo traditions are not of equall authoritie with scripture. Doe doctors in Oxeforde vse to make such consequences? if they doe I dare say it is the paine of sinne and heresie, for the which they are deprived of the verie light of naturall reason and discourse.

P I L K. Proofs.

Whatsoever is confirmed by the authoritie of diuine scriptures which in the church are called canonical, is without al doubt to be beleened. But you may beleene or not beleene other witnesses or testimonies (which men perswade you to beleene) as much as they deserue or not deserue to be credited by the force yee finde in them. Aug. epist. 112:

C H A M P.

If you dare stand to this authoritie, I will euidentlie prooue against you, that you are to beleene purgatory, prayers for the dead, the garde of Angells, and diuers other things which you condemne in the catholikes. For these thinges are euidentlie confirmed in those scriptures which the church in S. August- tyme did call canonicall as he witnesseth. Further the bookes receiued by your selfe for canonicall, doe confirme the authoritie of traditions, as is playne out of the second Epistle to the Thessaloc cited before. Again it is not onlie men, but gods church, and consequentlie God himselfe by her, that

that perswadeth vs to beleue traditions, and therefore this your argument is as foolishhe as the rest.

PILK. Prooffe.

Abraham When he was desired to send Lazarus, answered, they haue Moises and the prophetts, if they will not beleue them, neither will they heare the dead raysted vppe. Christe bringeth him speakinge in a parable to shewe that he woulde haue more faith geuen to the scriptures, then if the dead should reuiue: Moreouer Paul (and when I mention Paule I mean Christe for he knewe his minde) preferreth scriptures before Angells that descend, and that in great congruitie; For an Angell though he verie greate, yett are they seruants and ministers, but all scriptures came vnto vs not from seruants, but from God, Lord of all. Chrysostome in cap. 1. ad Gallatas.

C H A M P.

There is no end of your impertinencies and absurd paralogismes. Christ woulde haue more faith geuen to the scriptures then if the dead shoulde reuiue say you. Ergo what? Ergo Mr. Pilkinton knoweth not what he saith. Certainlie this is the best consequence anie man can make of this testimonie, as it is cited by him. Againe S. Paule yea our Sauour Christ preferre scriptures before angells, that shoulde teach anie thinge, against that which the Apostles had taught, say you, because the angells are ministers, but the scriptures came to vs from God the Lord of all. Ergo traditions are not to be beleued equallie with scriptures. A learned consequence I wisse, and like the rest of your doctrine, hauinge as much truth and connexion in it as hath this. God is in heauen. Ergo Mr. Pilkinton is a Roman Catholike.

Nowe

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Nowe looke backe I pray thee iudicious reader vpon the catholicke positions sett downe in the Manual, with the proofes thereof out of the scriptures, and compare them with Mr. Pilkintons Antitheses, and the proofes thereof, and passe thy impartiall iudgment on them, whether of them haue better grounde in holy scripture.

Thus farr I haue gone with your Parallel Mr. Pilkinton examininge the weight and truth thereof and in a fewe leaues haue founde so manie absurdities fallities and impertinencies, that your whole booke seemeth to me to be no other thing then a deformed lump or masse of mouldinge past, which maketh not anie resistance, but is without all difficultie, cutt in peeces, pearced, or thrust thorough, euen with euerie wooden knife, or other instrument. For if I had no more difficultie to coppie and transcribe your wordes, out of your booke into my paper that they might goe to the printe with my reply, then I had to confute them, you shoulde not haue been so manie dayes without your answer.

I goe no further with you in discussinge your doctrine, because I will not bestowe good howers in such vnnessearie and vnprofitable labour, learninge of your selfe in the laste page of your booke, that as to knowe the sea water to be salte it is not necessarie to drinke vpp the whole sea, or to knowe an earthen statua gilded ouer, not to be gold, it is sufficient to scrape of one peece onlie of the gilding. So for anie man to discouer the absurditie, and impertinencie of your booke, it is not necessarie he shoulde goe thorough it whollie, but it abundantly sufficeth to haue examined one parte thereof onlie, I would not lett it goe whollie without refutation, least you shoulde haue interpreted my silence to haue proceeded from the difficultie there had been to confute your doctrine, and least your lesse skilfull reader might thinke you had sayd something to the purpose, in answer of the catholike doctrine

or

*Dialogo
cont. Lnc.*

or prooffe of your owne. I woulde not goe anye further in mine answer, for the reason already sett downe out of your owne wordes. If you please to lay downe your wilfulnes to defend your errors, and with some indifferencie to consider the sinceritie of the catholike truthe, I make no doubt but by this litle which hath been sayde, in reply to your answer, you will see the vanitie of your doctrine deliuered in this booke of yours. But if you persiste in your obstinate will, not to geue eare to the truth, you may well be vanquished and ouercome (as S. Hierome saith) but you will neuer be perswaded. Neither is my paynes herein bestowed so much out of hope to profit you, whom obstinacie may haue made incurable as to helpe others that embrace error and falsitie, rather out of ignorance then malice or obstinacie.

FINIS.

The Errata.

Pag. 3. line 1. to Mr. Abbat, for, *three whole yeares I appealed*, reade, *three whole yeares since I appealed*. pag. 5. l. 11. *perfering*, preferring. p. 15. l. 6. This in, This is. pag. 20. l. 30. is hee, hee is. pag. 41. l. 29. *depise*, despite. If there be any other, they are so small that none in reading, but can correct them.

APPROBATIONES.

Librum D. Antonij Champnei Doctoris Sorbonici inscriptum, *Maister Pilkingtons Parallela Disparallelæ* legi, in quo nihil inuenio quod contra sanctam fidem Catholicam Romanam, aut bonos mores sit. Quare cum hominis heretici ineptias aperte detegat, & auctoritatem Ecclesiæ Catholicæ Romanæ in definiendis fidei Controversijs propugnet, vtiliter prælo committi posse censeo. Audomari 23. Decemb. 1619.

*Ioannes Floidus Societatis Iesu
S. T. Professor.*

Viso hoc testimonio Reuerendi Patris Ioannis Floidi Societatis Iesu S. Theolog. Professoris qui Anglicum hunc libellum visitauit prout superius habetur, Reuerendiss. Dom. Episcopus Audomarens. permittit vt typis mandetur. Datum Audomari, Anno millesimo sexcentesimo decimo nono, mensis Decembris die vigesima octaua.

De mandato Reuerendiss. Dom. Prasati,

A. Deleau Secret.

Fautes escaped in the text.

IN the first line of the Epistle reade, fower
 yeares since. p. 11. l. 3. r. positions. p. 13. l.
 22. r. the. p. 24. l. 19. r. your. p. 30. l. 4. after ses-
 sion add 6. p. 35. l. 13. r. Nilo. p. 37. l. 7. r. thinges.
 p. 47. l. 13. after counsellis add which. p. 55. l. 22.
 r. redundant. p. 66. l. 5. after geue add an. p. 74. l.
 19. after that, add which he affirmeth himselfe. p.
 90. l. 31. after veluet, add by another. p. 105. l.
 21. r. Bethanen. p. 124. l. 33. r. is. p. 127. l. 20. r.
 εὐαριστῶται οὖν. p. 126. l. 8. r. an vnskillfull. p. 127.
 l. 19. r. promeretur. p. 132. l. 7. after vnles, add
 therefore. p. 134. l. 11. r. For he saith not my sheepe
 reade. p. 146. l. 16. r. dwell. p. 147. l. 30. r. I and
 the father are one, doth not fully prooue the. p. 156.
 l. 2. For like as reade litle. p. 174. l. 1. r. your. p. 185.
 l. 34. r. ordained. p. 205. l. 14. r. do to. Ibid. l. 15.
 r. hange theire. p. 209. l. last. r. For, he or. r. he at.
 p. 210. l. 31. r. This is. p. 215. l. 16. r. So to.

In the margent.

Page 80. against these wordes looke backe, wan-
 teth this marke † pag. 112. in the middest of the
 page wanteth, de vtilitate credendi cap. 6. pag. 128.
 against the line 14. wanteth libro 2. de verbo Dei.
 cap. 14. pag. 136. against the line 2. wanteth epi-
 stola prima ad Sympronianum.

*No man can show himselfe to be a greater
 than he that denies what is truly and autho-
 ritatively by the Authoritie of the Church inter-
 ting the Word of God, or Gods will written
 in the Scriptures & proved.*

*see hear in this booke What Scripture is and
 when it was begun to be written and by whom. See
 see the bookes Authour in 2015 (100:117:112:113)*

ower
13. l.
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l. 22.
4. l.
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5. l.
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made follow the word of God.

For as much as the church is the whole church and the suffering of the church in the service of the command of God 10: 16:

God commands us to hear the church under the penalty of being condemned as heathens and publicans as he doth in St Matthew Luke 10: 16.

In what am I bound to hear and obey her but in her commands and in her interpretations of the Sacred Scriptures being only sacred beings they are the order and commands of Almighty God the father Son and Holy Ghost.

And our Blessed Saviour Jesus Christ himself says in the 10th part of Luke vs the 16th. He that heareth you heareth me and he that despiseth you despiseth me and he that despiseth me despiseth him that sent me. Therefore in whatsoever we hear her and obey her whether in her commands or in her interpretation of Scripture or in any other thing said written or not written we hear and obey the voice of God and so himself who cannot err nor be deceived. Hee having made her an Everlasting Excellence: The Holy Spirit and Gods Law the Governour Guide and Directed for us by the Holy Ghost. By for ever Everlasting

And in the 10th part of Luke vs the 16th. He that heareth you heareth me and he that despiseth you despiseth me and he that despiseth me despiseth him that sent me.

her
but
her
and
113

He is such a wicked man
scripture in your Church
cannot be denied by any
but as yet quickly their hearts
Differ.

no testimony of holy scripture be
And yet And saying, that if it may
be added by the interpretation.

569 heretics have scripture as dogs do bark
when they are overtopped in the voice of
the Church

579 Catholic Church and not traditions
of the fathers of scripture.
but according to the express testimony
of

589 Son of father of heretics, his sons
abuse the letter of scripture as you page
now do yet with no other relation
to Christ Jesus him and them to be
as they duly are the source of the
spirit. Read the answer; and
Observe it Well.

60

no regard of the new testament
 written divers years after our Saviour
 Ascension into Heaven and his triumph
 the devil and hell. And Quia and alibi
 in Genesis require you to read
 the Scripture only is the word of God
 as for Genesis read.

But he used no other Scripture
 than the Old Testament

60

Ergo the Old Testament only
 is the Word of the Spirit
 the choice is your choice the Minor
 is evident, the conclusion followeth
 directly upon the Premises. Whence
 clearly follow the Consequence. Claus for
 the more Testament is not necessary
 So that you see how well you dispute
~~the Bible is the Word of the Holy Spirit~~

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you are forced to content yourself and all
 Authority save only your own fancy
 you make to be judge of the Bible

170:171
 1724

Concerning adding or de tracing from Scripture

